

THE Monthly Repository.

No. CCXXXII.]

APRIL, 1825.

[Vol. XX.

Mr. Frend's Proposal of a New Translation of the Bible.

SIR,
THE approach of our General Annual Meeting brings back to my mind the recollection of a plan on which I have frequently meditated, and if you will permit it to have a place in your interesting pages, we shall be prepared for the discussion and for rejecting or adopting it, as may seem most advisable. To the measure itself I cannot anticipate any objection: in the execution of it there may be difficulties, but they do not seem to be insurmountable. My plan is, to have such a translation of the Bible as may be adopted in our churches; and to be superintended in such a manner, that it may be open to every improvement that the advancement of learning in the present and future times may contribute towards it.

It is needless to expatiate on the imperfections of the Bible now in general use, much less to intimate a censure on those under whose inspection it was published. The preface to their translation speaks for itself: and no one who reads it, can doubt that, if the authors of it were now alive, they would gladly avail themselves of the advantages which a greater insight into manuscripts, and a more improved criticism, has produced. The translation does honour to the reign of James the First; and, whatever may have been his faults, his zeal in this cause entitles him to our respect.

The defects in our Bible may be attributed to two causes: the imperfect knowledge of the languages from which the translation was made, and the imperfect state of the text which was adopted as the basis of the work. It is well known how few manuscripts Erasmus had access to when he first published his Greek Testament, and if he could fill up the lacunæ with his own miserable Greek, translated from the Latin, no one in these days can place his text in competition with that which we possess from the labours of Griesbach.

Besides, the Bible in common use is not what it is stated to be in the

title-page: "The Holy Bible—by his Majesty's special Command." This was its original title, and the command here mentioned, alludes to the command of his Majesty King James, and the care he took of future editions. The publishing of the future editions was very properly committed to the king's printer and the two Universities; but it would be difficult now to find an edition of the Bible agreeing with its original. Many alterations have taken place since that time; and if all the editions of the Bible now in use in the United Kingdom were collated with any one of them taken as a standard, the various readings would probably amount to many many thousands.

The translation of the Bible, which I propose, should be without note or comment. Occasionally at the bottom of the page should be a margin, as in Griesbach's Testament, for various readings in the original text. The division into chapters and verses should be preserved in the margin, with a very slight mark in the proper places, which should be such as not to divert the attention of the reader, and occasion that pause, which not unfrequently injures the meaning of the passage.

The publication should be in small parts, into which the Bible may be properly divided; and thus, instead of having one volume, the cottage will possess the whole, in such a number of parts, that every inhabitant of it may, at the same time, have one for his separate perusal.

It should be published in a cheap form, due care being taken as to the size and the clearness of the type.

The execution of the translation I propose to be left to seven persons. These persons shall each mark down what alterations he thinks advisable in the present version: these they shall interchange with each other, and at a meeting they shall agree on the text to be adopted. Of this text two hundred and fifty copies shall be struck off, to be sent to such persons or pub-

lie bodies, as shall appear likely to inspect them, and return them with proper observations. These copies, when returned, shall be interchanged by the committee, and on an appointed day they shall determine on the text to be adopted for the public at large. An edition shall then be struck off and distributed among the subscribers, and a number sent to the booksellers for sale.

I should propose that the Gospel of Matthew should be first taken in hand, the doubtful chapters being printed in italics; and in succession the Gospels would be given in their order, then the Acts; then the Epistles, divided as the committee may think proper; and so on till the whole Bible is published. The time this will take it is not necessary to enter upon. Better to take too long than too short a time for this work; and I should hope that there would be no want of assistance in so useful an undertaking.

The committee I propose to be permanent, changes taking place only as to its members. It must be permanent, as there will be an annual call for new editions, which they will inspect certainly with not less care than has been employed on those now in use.

The expenses of the undertaking will not be so great as is imagined. Each part will come out in a cheap form, like those little books which are now put forth every day with so much advantage to the public. More expensive editions may be given, when there appears to be a call for them.

I propose two modes of subscription, individual and congregational; and I should hope that there is not a minister in our connexion who would not devote one sermon to the work in a year; and an adequate number of copies, in the judgment of the committee, will be sent to him for the use of his congregation.

The committee, above-mentioned, is to be employed solely on translation. Having agreed on the text to be printed, their task is done. The arrangements for publication require care of a different kind, and for this purpose I propose that a general committee shall be formed, consisting of about twenty persons. Their business is to superintend every thing relative to subscriptions and expenditure, the keeping of the accounts, the appoint-

ment of bankers, treasurer, booksellers—in short, every thing relative to the publication. With them rests also the appointment of the committee of translation. Auditors also should be appointed; and in the annual report of the proceedings a clear and plain statement should be given of subscriptions and expenditure. We shall find no difficulty in forming such a committee, as we have persons among us to whom we can confide such a task, and who will perform it with zeal and fidelity. The consciousness of being most usefully employed is the sole reward of both committees.

The plan will, of course, meet with objections, to many of which were exposed the translators of the Bible now in use, and which are mentioned in their very excellent preface. But the fact is, we wish to have our Bible as perfect as circumstances admit: should we be the means of exciting others to undertake the task, and they should do it better, we shall rejoice. Our object is gained. *Αγαθὴ εἰς ἡμᾶς βοήθεια.*

I have thus laid before you the outlines of the plan, which it is my present intention to propose more in detail at our General Meeting, and every suggestion for its improvement will be thankfully received by

W. FRENCH.

The Mosaic Mission.

(Translated from the German of Schiller.)

[We give the following paper, with which we have been favoured by a correspondent, as a literary curiosity, not at all pledging ourselves to its doctrine.]

THE foundation of the Jewish state by Moses is one of the most remarkable events recorded by history, memorable for the strength of intellect by which it was accomplished, more memorable still for its consequences to the world, which endure even to this period. Two religions, bearing sway over the greatest part of the inhabited earth, Christianity and Mahometanism, both lean on the religion of the Hebrews; and but for this, there never would have been either a New Testament or a Koran.

Yes, in a certain sense it is incontestably true, that we are indebted to the Mosaic religion for a great portion

of the illumination we at the present day enjoy; for by its instrumentality, a precious truth, the doctrine of the Divine Unity, that unassisted reason could only have unravelled by a tedious process, was preliminarily diffused among the people; and by them preserved as an article of blind belief, until, at length, in clear minds it ripened into a rational idea. Thus was a considerable part of the human race spared the sad wanderings to which a belief in Polytheism must lead, and the Hebrew constitution preserves the honourable distinction of not placing the belief of the well-informed in direct opposition to the creed of the people; a circumstance of universal occurrence among the enlightened Heathens. Observed from this point of view, the events of Jewish story become an important portion of universal history, and neither all the wickedness commonly attributed to the nation, nor all the labour of the ingenious to debase it, shall impede our doing it justice. The meanness and abjectness of the nation can no more destroy the elevated desert of its lawgiver, than it can annihilate the vast influence justly claimed by the people in the history of the world. As an impure and common vessel, in which, however, something precious was to be preserved, should we esteem it. We should honour it as the channel, with all its impurity, chosen by Providence for the conveyance of truth, the noblest of all possessions; and by the same power destroyed, as soon as it had served its destined purpose. In this manner we shall neither, on the one hand, impress on the Hebrews a value never theirs; nor, on the other, rob them of the merit to which they have an unquestionable claim.

The Hebrews, as is well known, entered Egypt a single Nomadic family, not exceeding seventy persons, and there first became a people. During a period of about 400 years, spent in this country, they increased to nearly 2,000,000; of whom 600,000 were considered able to bear arms when they quitted the kingdom. In the course of this long residence they were separated from the Egyptians, both by the dwelling-place assigned them, and by their pastoral occupation, which rendered them objects of aversion to

all the aborigines, and excluded them from participation in the civil privileges of the Egyptians. They governed themselves according to the pastoral mode, the father being the sovereign of his family, the patriarch of his tribe; thus creating an empire within an empire, the alarming increase of which at length awakened the solicitude of the kings.

Such a distinct body of people in the heart of the kingdom, leading the lazy life of shepherds, closely connected with each other, but having no common interest with the state, might, in any hostile invasion, become dangerous, and be easily tempted to take advantage of the weakness of the state, where it played the part of an unoccupied spectator.

State policy, therefore, counselled that the strangers should be narrowly watched, that they should be employed, and measures taken to diminish their increase; they were oppressed with heavy labour, and being thus rendered useful to the state, selfishness united with policy to augment their burdens. Inhumanly they were reduced to public vassalage, and special task-masters appointed to drive and maltreat them. This barbarous conduct, however, did not prevent the increase of their strength and numbers. This, in a healthy system, would naturally have led to their distribution amongst the other inhabitants, and to the concession of equal rights; measures prevented by the universal aversion entertained for them by the Egyptians, a dislike still further increased by its necessary consequences. When the King of Egypt cleared the province of Goshen on the Eastern side of the Lower Nile as a dwelling-place for the family of Jacob, he could scarcely have calculated on 2,000,000 of successors, who were to find room there. The province was probably of no extraordinary circumference, and the grant would have been sufficiently magnificent, if, in making it, regard had been paid to only a hundredth part of these descendants. As the abode of the Hebrews did not increase with their population, it must have become more and more narrow with each succeeding generation, until, at length, in a manner highly prejudicial to health, they must have been compres-

sed in the most confined space. What could be more natural than that the very consequences should ensue which are inevitable in such a position, namely, the greatest uncleanness and contagious diseases? Here, therefore, was the first foundation laid for the evil, which even to the present day adheres to the nation, but must then have raged in a fearful degree.

The most terrific plague of this climate, leprosy, prevailed amongst them, and was perpetuated in successive generations; the sources of life and increase were gradually poisoned, and from an accidental malady there sprung an hereditary predisposition. How general this calamity became, is shewn by a multitude of legislative precautions, while the concurrent testimony of profane writers, of the Egyptian Manetho, Diodorus of Sicily, Tacitus, Lysimachus, Strabo, and many others, who knew little of the Jewish people save their national disease, proves how universal and how deep an impression it must have made upon the Egyptians.

This leprosy, therefore, the natural consequence of their confined habitation, their bad and scanty food, and the ill treatment they experienced, became reciprocally cause and effect; those who, as herdsmen, were despised, and as strangers avoided, were now, as tainted persons, shunned and detested. To the fear and dislike, therefore, which had previously been fostered by the Egyptians, were added loathing and profound, repelling contempt. With respect to beings so alarmingly stigmatized by the Divine wrath, every thing was held lawful; and no hesitation was felt in setting them without the sacred pale of humanity.

What marvel that barbarity increased in the self-same ratio with the visible effects of barbarous treatment, and that they punished, with ever-increasing severity, the wretchedness they had themselves created?

The evil policy of the Egyptians would only remedy the error already committed by means of a new and more gross delinquency.

Here Schiller relates the order for the destruction of the male children, and proceeds:

In this manner, indeed, the Egyptian government must at length have

accomplished its purpose, and had no preserver interposed, would have witnessed in a few generations the utter extinction of the Israelites.

But whence could this preserver of the Hebrews arise? Not easily from amidst the Egyptians; for how should one of these devote himself for a nation to which he was a stranger; the language of which he neither understood, nor would take the trouble of acquiring, and which must have appeared to him alike incapable and unworthy of a better destiny? From amongst themselves still less; for what had the Hebrews been made in a course of centuries by the inhumanity of their oppressors? The rudest, the most ill disposed, abject people of the earth, rendered savage by the neglect of 300 years, made desponding, and soured by long and slavish oppression, debased in its own sight by a cleaving hereditary infamy—unnerved, disabled for all heroic enterprises, and finally sunk almost to the rank of the brute by long uninterrupted stupidity; how from such a neglected race could there issue a freeman, an enlightened head, a hero or a statesman? How could one be found amongst them, fitted to procure respect for so despised a nation of slaves, to inspire self-estimation in a people so long oppressed, and to confer superiority over their refined masters upon so ignorant and rude a horde of herdsmen? As impossible was it that a daring and magnanimous spirit should arise amongst the Hebrews of that period, as amongst the most abject caste of Hindoo Pariahs.

Here must the great hand of Providence, which unties the most complicated knots by the simplest means, overpower us with astonishment; not, however, of that providence which breaks into the œconomy of nature by the forcible entrance of miracle, but of that which has prescribed to nature herself an œconomy operating extraordinary effects with the most noiseless means. A native Egyptian would have wanted the necessary incitement of natural feeling for the Hebrews to induce him to stand forth as their avenger; a mere Hebrew must have been deficient in strength and talent for the undertaking. What resource then did destiny employ? She se-

lected an Israelite; but, tearing him early from his rude people, procured for him the advantages of Egyptian learning; and thus a Hebrew, with an Egyptian education, became the instrument by which this nation escaped from bondage.

After having related the exposure and preservation of the infant Moses, the author continues:

A second time the mother received her son, and now dared to bring him up publicly and without peril; thus he learned the language of his nation, and became acquainted with her customs, whilst his mother probably did not fail to engrave on his tender soul a truly moving image of the universal wretchedness. When he had attained those years in which a mother's fostering care was no longer needful, and when it became necessary to separate him from the common destiny of his people, his parent restored him to the princess, and to her committed the future fate of the boy; the daughter of Pharaoh adopted him, and named him Moses, because he had been saved from the water.

Thus, from being the child of a slave and the destined sacrifice to death, he became the son of a princess, and, as such, participated in all the advantages enjoyed by royal children. The priests, to whose order he belonged on being incorporated in the kingly family, now undertook his education, and instructed him in the whole circle of Egyptian lore, the exclusive privilege of their profession; yes, it is probable that they withheld none of their secrets from him, since a passage of the Egyptian historian Manetho, in which he describes Moses as an apostate from his religion, and a runaway priest of Heliopolis, leads us to suppose that he was destined for the priestly station.

In order, therefore, to determine what Moses must have acquired in this school, and what share the education he received among the priests had in his subsequent conduct as a legislator, we must enter on a closer examination of this institution, and hear the testimony of old writers on what was there taught and implanted. The Apostle Stephen declares him to have been "skilled in all the learning of the Egyptians:" the historian Philo says, that Moses was initiated by the

priests in the philosophy of symbols and hieroglyphics, as also in the mysteries of the sacred animals. This testimony many confirm; and on casting a glance over what are called Egyptian mysteries, and the subsequent acts and ordinances of Moses, a striking similarity will appear.

The religion of the ancients (as it is well known) soon passed into idolatry and superstition; and even with those very nations, named by Scripture as the worshipers of the true God, the ideas of the highest Being were neither pure nor noble, and founded on nothing less than a clear and rational judgment; but as soon as, through a better arrangement of civil society, and the formation of established states, classes were separated, and the care of divine matters became the business of a particular station; as soon as, in this freedom from all distracting cares, the human mind enjoyed leisure to surrender itself wholly to the consideration of itself and of nature; as soon, finally, as clearer glimpses were obtained of the physical œconomy of nature, reason of necessity triumphed over every gross error, and the conception of the Highest was ennobled. The idea of an universal dependence of things must unquestionably lead to that of one Supreme Mind; and where should this idea rather germinate than in the head of a priest? As Egypt was the first cultivated state known to history, and the most ancient mysteries are delivered originally from thence, so was it here, in all probability, that the first idea of the Unity of the Highest was conceived by the human intellect. The fortunate discoverer of this soul-elevating idea, now sought, amongst those by whom he was surrounded, fit subjects to whom he could confide the precious treasure; and thus was it handed down from one thinker to another, through I know not how many generations, until at length it became the property of an entire little society, worthy of comprehending, cultivating and diffusing it.

But as a certain measure of knowledge and refinement of understanding was required rightly to grasp and apply the idea of one God, and as a belief in the Divine Unity must be accompanied by a contempt for the Polytheism which was the prevailing

religion, so it was soon felt that it would be imprudent, nay, dangerous to disseminate this idea publicly and generally. Without previously rejecting the gods of the state, and exposing them in their laughable nakedness, there could be no entrance for this new doctrine. But it could neither be denied nor expected that each, to whom the old superstition was rendered an object of scorn, should be capable of rising to the pure and vast idea of truth: besides, the whole civil constitution was grounded on this superstition; by shaking it, you shook, at the same time, all the pillars by which the entire state edifice was supported; and it was still very uncertain whether the new religion to be substituted would be firm enough to bear the superstructure.

And should the attempt to cast down the ancient idols fail, blind fanaticism would array itself in arms, and the reformers be sacrificed as victims by a raging multitude. It was, therefore, held expedient to make the new truth the exclusive property of a small and chosen band, who might select from the multitude, and receive into their confederacy, those who exhibited a due measure of the power of comprehension; and truth herself, hidden from the profane eye, was clothed with a mysterious dress, only to be removed by those who had approved themselves worthy. To this end were hieroglyphics chosen, a speaking image-writing, concealing the universal idea in the juxta position of sensible signs, and grounded on arbitrary rules, previously agreed on. As these enlightened men had been taught by idolatry how strongly youthful hearts might be worked on by the power of imagination and the senses, so had they no hesitation in employing this artifice of deceit for the advantage of truth; they introduced, therefore, new ideas into the soul, with a certain sensible solemnity, and, by every preparation adapted to this end, placed the mind of their pupil in the situation of passionate emotion, fitted for the reception of a novel truth. Of this kind were the purifications to be undergone by the probationers, the washing and sprinkling, the wrapping in linen vestures, the abstinence from all sensual enjoyments, the excitement and elevation of the mind in singing, the signi-

cant silence, the alternation between light and darkness, and the like.

These ceremonies, united with those mysterious images and hieroglyphics, and the concealed truths hidden in the latter, and prepared for the purpose, were comprehended altogether under the title of mysteries: they had their seat in the temple of Isis and Serapis, and were the prototypes upon which, in the sequel, the mysteries of Eleusis and Samothrace, and in later times the order of freemasonry, were modeled.

It appears placed beyond controversy, that the import of the most ancient mysteries in Heliopolis and Memphis, in their uncorrupted state, was the unity of God and the refutation of Paganism, and that the immortality of the soul was thence induced. Those who participated in this important deduction were called *seers* or *epoptes*, because a new acquaintance with a hidden truth may be compared to the passing over from darkness to light; perhaps, too, because they, in a real and peculiar sense, did see the newly acquired truths in sensible images.

But this perception they could not at once attain, because the spirit must be purified from many errors, and pass through many preparations, before it could support the full light of truth. Hence were there steps and gradations, and it was in the innermost sanctuary that the veil first fell wholly from the sight.

They recognized one single First Cause of all things, one original power of nature, the life of life, the same with the Demiurgos of the Grecian sages. Nothing is more sublime than the simple grandeur with which they spoke of the Creator. In order to denote him in the most exclusive manner, they gave him no name. A name, they said, is merely a requisite for distinction; he who is alone, needs no name, for there is none with whom he can be confounded. Under an old column of Isis these words were read: "*I am that which is;*" and on a pyramid at Sais, was found the ancient remarkable inscription, "*I am all that is, that was, and that shall be; no mortal man has raised my veil.*" None dared enter the Temple of Serapis who did not bear on his breast or brow the name Jao or J-ha-ho, a term almost equiv-

lent in sound to that of the Hebrew Jehovah, and probably of identical import; and no name was uttered in Egypt with more reverence than this of Joa. In the hymn which the hierophant or guardian of the sanctuary sang to the initiated, this was the first explanation given of the nature of the Deity: *He is one, and by himself, and to him alone do all things owe their existence.*

A necessary preliminary to every initiation was the ceremony of circumcision, to which even Pythagoras was compelled to submit, previous to his reception into the Egyptian mysteries. This separation from others indicated a closer fraternity between themselves, a more intimate relation with the Divinity, of which Moses afterwards took advantage among the Israelites.

In the inner recesses of the Temple, different holy enigmas presented themselves, expressive of a common meaning. Amongst these was a sacred chest, called the Coffin of Serapis, and which at its origin was a type of hidden wisdom; but afterwards, as the institution degenerated, served the game of dealers in mystery and in wretched priestcraft. To bear this chest was a privilege of the priests, or of one class of the servants of the sanctuary, called on this account Kistophori. To none but the hierophant was it permitted to uncover this chest, or even to touch it. It is related of one who had the temerity to open it, that he instantly became delirious.

In the Egyptian mysteries you further met with certain hieroglyphical images, composed of many animal forms; the well-known sphinx is one of these: either it was intended to denote the properties which unite in the Highest, or to centre in a single form the most powerful of all living creatures. Something was taken from the mightiest of birds, or the eagle; from the mightiest of wild beasts, or the lion; from the mightiest of tame animals, or the ox; and finally, from the mightiest of all creatures, man. The representation of the ox or the apis was especially used as the emblem of strength, in order to denote the omnipotence of the Supreme; but the steer is called in the original *cherub*.

These mystical forms, to which none but the inspectors had the key, gave to the mysteries themselves a sensible

or palpable exterior, which deceived the people, and ever held something in common with idolatry: superstition, therefore, continued to be ever fostered by the external garb of those mysteries which were the sport of the sanctuary itself.

Still it is conceivable how this pure Deism might be reconciled with that idolatry which it at once rejected from within, and maintained from without. The original founders of the mysteries might plead necessity in excuse of this contradiction between the priestly and popular religion; it appeared the least of two evils, since there was more hope of intercepting the dangerous consequences of concealed, than the pernicious operation of prematurely discovered, truth. As unworthy members pressed by degrees into the circle of the initiated, as the institution degenerated from its pristine purity, so did that which was at first a simple auxiliary mean, viz. secrecy, become the ultimate object, and instead of gradually purifying the creed, and fitting the people for the reception of truth, they found their account in leading them more and more astray, and plunging them more and more deeply into superstition. Priestcraft now usurped the place of pure and innocent purposes, and the very establishment which should have upheld, maintained, and cautiously diffused the knowledge of the one true God, became the most powerful instrument of the reverse, and degenerated into a peculiar school of idolatry. The hierophants, not to lose their mastery over the mind, and to keep expectation ever on the stretch, found it advisable to hold back the final explanation, which must utterly demolish error; and to impede, by every theatrical artifice, the entrance to the sanctuary. At length the key to the hieroglyphics and secret figures was wholly lost, and the wrapping veil of truth was mistaken for her reality.

It is difficult to determine whether Moses' education occurred in the flourishing period of the institution, or at the commencement of its decline; but probably its decay was approaching, as some tricks borrowed by the Hebrew lawgiver, and some not very creditable artifices which he put into play, would lead us to suppose. But the spirit of the first founders had not

yet vanished, and the doctrine of the Unity of the Creator still rewarded the expectation of the initiated.

This doctrine, which had the most decisive contempt of idolatry as its inevitable consequence, united with the almost inseparable belief in immortality, was the rich treasure brought by the young Hebrew from the mysteries of Isis. At the same time, he was rendered conversant with the powers of nature, then the objects of secret learning, which afterwards enabled him to work miracles, and, in the presence of Pharaoh, to contend with his wise men and magicians, whom he in some instances excelled. His subsequent life proves that he had been an apt and attentive scholar, and had attained the highest rank among the seers.

In the same school he collected also a treasure of hieroglyphical mystical pictures and ceremonies, of which his inventive spirit made use in the sequel. He had wandered through the whole province of Egyptian lore, resolved the entire system of the priests, weighed against each other its deficiencies and its advantages, its strength and its weakness, and taken an important and comprehensive view of the art of government, as exercised amongst this people.

It is uncertain how long he remained in the school of the priests, but his late political career, which lasted till his 80th year, makes it probable that he had devoted more than 20 years to the study of the mysteries and of the state; this residence, however, seems by no means to have excluded him from the society of his countrymen, and he had abundant opportunity of witnessing the inhumanity under which they groaned.

Egyptian education had not stifled his natural feeling; the ill usage of his people reminded him that he too was a Hebrew, and the sight of their sorrows implanted in his breast a deep and just displeasure. The more he appreciated himself, the more must the unworthy treatment of his compatriots irritate and inflame.

He beheld a Hebrew suffering under the stripes of an Egyptian overseer; the sight overpowered him; he slew the Egyptian. Soon is the deed known; his life is in danger; he must quit Egypt, and flies to the Arabian desert.

Many place his flight in his 40th year, but without any proof: for us it is enough to know, that Moses could no longer be very young when it took place.

With this exile commences a new era in his life; and if we would rightly estimate his future political career in Egypt, we must accompany him in his solitude in Arabia. He bore with him into the desert a sanguinary hatred towards the oppressors of his nation, and all the knowledge he had acquired in their schools. His soul was filled with ideas and schemes, his heart was replete with bitterness, and nothing distracted him in this desolate waste.

The documents record his keeping the sheep of an Arabian Bedouin, Jethro. How low was this fall from all his prospects and hopes in Egypt, to the station of a herdsman in Arabia; from the future ruler over men, to be the hired servant of a shepherd! How severely must his soul be wounded!

Beneath the garb of a hind he bears about with him a fervent desire of rule—a restless ambition. Here, in this romantic solitude, where the present offers him nothing, he calls to his aid the past and the future, and communes with his quiet thoughts. All the scenes of oppression which he had formerly witnessed, pass over his memory, and nothing impedes the sting from entering into his soul. Nothing is more insupportable to a great mind than the endurance of injustice; in addition to which his own people are the sufferers. A noble indignation awakes in his breast, and a vehement impulse to act and to distinguish himself accompanies this offended pride.

All that he had collected in the course of long years, all that he had meditated and resolved of fair and great, shall it die with him in this desert? Shall it in vain have been meditated and resolved? This thought his fiery soul cannot endure. He elevates himself above his lot; this waste shall not limit his deeds: to something great has he been destined by that high Being whom he had learned to recognize in the mysteries. His fancy, kindled by solitude and stillness, seizes on that which is nearest him, the party of the oppressed; similar feelings seek out each other; and the unfortunate will ever join the clan of

the unfortunate. In Egypt he would have been an Egyptian, a hierophant, a general; in Arabia, he becomes a Hebrew. Vast and glorious, presents itself to his spirit the idea, "I will deliver this people."

But what possibility of accomplishing this resolve? Not to be overlooked are the hindrances which press around him: and those with which he must contend amongst his own people, are, of all, by far the most alarming. There is neither union nor confidence, neither self-estimation nor courage, neither piety spirit, nor the stirring animation by which noble deeds are inspired, on which to calculate; a long slavery, a 400 years' misery has stifled all these feelings. The people at whose head he is to step are equally unfit for, and unworthy of, the bold venture. From them nothing can be expected, without them nothing achieved. What then remains to him? Before he undertakes their deliverance, he must begin by rendering them worthy of the benefit. He must re-instate them in the right of humanity, beyond which they have been outlawed. He must restore the qualities smothered by long degradation to a savage state—that is, must enkindle new hope, confidence, heroism and enthusiasm.

But these emotions can only be supported by a real or factitious consciousness of power; and whence shall the slaves of Egypt derive this feeling? Granted that he succeed in carrying them away by his persuasive eloquence for a moment, will not this flash of inspiration desert them at the first appearance of danger? Will they not, more pusillanimous than ever, relapse into their slavery?

Here comes the Egyptian priest and politician to the aid of the Hebrew. From his mysteries, from his priestly school at Heliopolis, he calls to mind the powerful instrument by which an insignificant order bent to its will millions of rude men. This instrument is no other than confidence in celestial protection, and belief in supernatural powers. Discerning nothing in the visible world, in the natural course of events, that can inspire courage in his oppressed nation, nothing terrestrial on which they may link their trust, he binds it to heaven. Giving up the hope of instilling into

them the feeling of their own strength, he has nothing to do but to conduct them to a God who possesses this strength. Can he but succeed in infusing trust in this Deity, he makes them strong and bold, and confidence in a higher arm is the flame at which he must kindle virtue and power. Can he but accredit himself with his brethren as the organ and ambassador of this God, they become as a ball in his hands; he can lead them as he will. But now occurs the question, *What* God shall he proclaim to them, and *how* shall he inspire them with faith?

Shall he announce to them the real God, the Demiurgos, the Jao, in whom he himself believes, whom he has learned to recognize in the mysteries?

How to an ignorant, slavish population, such as his nation, could he even distinctly intimate that truth which is the inheritance of a few Egyptian sages, and offered to the intellectual grasp of only an elevated rank of Illuminati? How could he flatter himself with the hope that the refuse of Egypt could understand aught of that which was barely comprehended by the best of the land?

But granted that he could succeed in inspiring the Hebrews with a knowledge of the true God, they could never avail themselves of it in their situation, and the knowledge would rather undermine than forward his undertaking. The true God troubled himself no more about the Hebrews than about any other people. The true God could not contend for them, nor for their pleasure disturb the laws of nature. He would let them fight out their quarrel with the Egyptians and mingle by no miracle in the combat. What then could he avail?

Shall he proclaim to them a false and fabling deity against whom his reason revolts, and whom the mysteries have rendered odious to him? For this is his understanding too enlightened, his heart too upright and noble. On a lie he will not ground his beneficent undertaking. The inspiration which now animates him will not suffer him to borrow its benevolent fire from deceit, and for such a disgraceful part, contradicted by his internal conviction, he would be deficient in zeal, in alacrity, and in perseverance. The good he purposes to achieve for his people shall be com-

plete: he will not merely make them independent and free, but happy and enlightened. He will base his work upon eternity.

He must not then found it on a cheat, but on truth. But how reconcile this contradiction? The real God he dares not reveal to the Hebrews, because they are incapable of comprehending him; a fabulous one he will not, for he despises the base part. Nothing then remains but *to announce to them his true God in a fabling manner*. Now then he puts to the test his rational religion, and examines into the additions and erasures necessary to its favourable reception with his Hebrews. He places himself in their restricted situation, descends into their very soul, and discerns the hidden threads by which they may be bound to truth.

He attributes to his God those qualities which the intellect of the Hebrews and their present need demand. He adapts his Jao to the people to whom he is to be declared, and to the circumstances under which he is to be announced; and thus arises his *Jehovah*.

In the minds of his people he finds a belief indeed in divine things, but one that has degenerated into the rudest superstition. The former must be eradicated, but the latter maintained. He must disengage them from their present unworthy situation, and turn them to his new divinity. Superstition herself offers him the means. According to the universal delusion of the time, each nation stood under the peculiar protection of their national god, and their patriotic pride was flattered by assigning him supremacy over the deities of all other countries. To these, divinity was by no means refused; it was even recognized; but they must not dare to elevate themselves above the national god. With this error did Moses connect the truth. He made the Demiurgos of the mysteries, the peculiar god of the Hebrews, but he advanced yet one step farther.

He did not content himself with barely making this being the mightiest of all, but he made him the *only* one, and cast all others into their original nothingness. He granted him indeed to the Hebrews as a property, in order to accommodate himself to their mode

of representation, but at the same time subjected to him all other people and all the powers of nature. Thus he preserved in the model exhibited to the Hebrews, the two most important properties of the real God, unity and omnipotence; and made them more effective in this human covering.

The vain and childish vanity of possessing an exclusive deity must be rendered actively subservient to the interests of truth and procure an entrance for the doctrine of the one Supreme. It is, indeed, only a fresh error by which he overturns the old one, but an error far nearer to the truth than that which it supersedes, and this little alloy of delusion is precisely that which makes the reality welcomed; and all the progress he makes must be attributed to this looked-for misconception of his doctrine. What could the Hebrews have done with a philosophical god? With a tutelar deity he may achieve miracles. Place yourself once in the situation of the Israelites. Ignorant as they are, they measure the strength of the God by the fortune of the people who range themselves beneath his protection. Abandoned and oppressed by men, they believed themselves forgotten by all Heaven; the same relation they bear to the Egyptians, must their respective gods maintain; the one can be but a twinkling light by the side of the other; perhaps they even doubt whether they really possess any. At once it is declared to them that they too have a protector in the starry circle, that he has awaked out of his rest, that he has girt himself and made ready to achieve wondrous deeds against his enemy.

This proclamation of a god is like the call of a general to enroll beneath his victorious banners. If this general give proofs of his strength, or if he be known of old times, the vestige of inspiration carries forward the most timorous, and this also Moses turned to the account of his enterprise.

The conversation which he held with the vision in the burning bush, presents us with the doubts that suggested themselves to his mind, and the manner in which he replied to them.

Will my unhappy nation place confidence in a god who has so long abandoned them; who now on a sudden

seems to fall from the clouds; whose name they have never once heard; who already, for long centuries, has been an unconcerned spectator of the ill treatment they have been compelled to endure from their oppressors? Will they not rather esteem as more mighty the god of their more fortunate foe? This was the next thought that must have arisen in the soul of the new prophet. But how does he now remove this difficulty? He makes his Jao the god of their fathers, incorporates him with their old traditions, and metamorphoses him into a native, ancient and well-known deity. But in order to prove that he means by this the real and only God, to guard by anticipation against confusion with any creature of superstition, to leave room for no possible misunderstanding, he gives the sacred name which in fact appears in the mysteries, "*I am that I am.*" "Thus shalt thou say to the people of Israel, (are the words which Moses puts into the mouth of God,) *I am* hath sent me unto you."

In the mysteries, God really bore this name—one, however, utterly unintelligible to the stupid Hebrew people. They could by possibility attach no meaning to it, and Moses might have been much more successful with another denomination; but he would rather face this evil than give up a thought on which all was set, and this was to make the Israelites really acquainted with the God who was taught in the mysteries of Isis. As it is tolerably clear that the Egyptian mysteries had flourished long before Jehovah appeared to Moses in the thorn-bush, so it is truly remarkable that he should give himself the very name he had hitherto borne in the mysteries of Isis.

But it was not yet enough that Jehovah should announce himself as a familiar God, as the God of their fathers; he must prove himself a mighty Being if he is to inspire courage in slaves; and this was so much the more necessary as their lot in Egypt could give them no high opinion of their Protector. As he would lead them on only by means of a third, he must confer power on the individual, and enable him, by extraordinary proceedings, to vindicate both his own mission and the might and majesty of him by whom he was sent.

If Moses would accredit his mission, it must be supported by wonders. That he in fact worked these wonders, there is perhaps no doubt. How he achieved them, and how, above all, they are to be understood, is left to the consideration of each individual.

Finally, the allegory in which Moses relates his mission has all the necessary conditions for obtaining credit from the Hebrews, and this was all that was required—with us it is no longer needful that it should have this effect. We now know, for instance, that it must be indifferent to the Creator of the world (should he ever reveal himself) whether he appear in the fire or in the wind, or whether his worshipers be bare-footed or not bare-footed. Moses, however, makes Jehovah command that "the shoes should be put from off the feet," for he knew right well that he must aid the Hebrew ideas of divine sanctity by sensible signs, and a similar one he had borrowed from the initiatory ceremonies.

In like manner, doubtless, he thought that his slow speech would be prejudicial to him; he therefore anticipated this untoward occurrence, and, alleging in his narrative the objections he had to fear, leaves to Jehovah himself the task of refuting them. He undertakes the mission only after long opposition; the more weight then must be attached to the divine command which rendered it compulsory. Above all, he paints in his story, in the most detailed and precise manner, those particulars which to the Israelites, as to us, must be the most difficult to believe, and there is no doubt that he had good grounds for so doing.

What then, on a brief review of the preceding facts, was the peculiar plan laid down by Moses in the Arabian desert?

He wished to conduct the Israelitish nation out of Egypt, and to assist them in the acquisition of independence and of a political constitution in a country of their own. But because he well knew the obstacles to this enterprise; because he knew that it was impossible to reckon on the power of this people until they were inspired with self-confidence, zeal, hope and animation; because he foresaw that his eloquence would avail nothing with the abject slavish soul of the Hebrews,

he conceived that it would be necessary to proclaim a higher and celestial defence, to assemble them, as it were, beneath the banners of a divine commander.

He gives them therefore a god in the first place to liberate them from the Egyptians. But as to effect this alone would be doing nothing; as, in lieu of the country of which he deprives them, he must provide them with another, to be won and held sword in hand; so is it necessary that he should bind together their united powers in one commonweal, — he must give them laws and a constitution. Knowing as priest and politician that the firmest and most indispensable prop of all constitutions is religion, he must employ in the impending legislation that power which he at first only gave them for their deliverance from Egypt, to perform the functions of a mere general: he must too announce him in the beginning in the character he is afterwards to fill. For the purposes of legislation and the formation of the state, he requires the true God; for Moses is a great and noble man who cannot found on a lie a labour which is to endure. He seeks to make the Hebrews happy, and permanently so, by the code he destines for them, and this can only be done by building the constitution on truth. For these realities, the understandings are as yet too obtuse, nor can they be introduced into the soul by the open path of reason. Where he cannot convince, he must persuade, overpower and bribe. He must bestow on the real God whom he announces qualities which will render him comprehensible and acceptable to weak minds; he must veil him in a heathenish garb, and be content, though they should prize in the divinity the drapery alone, and receive the truth only after a pagan form. And thus is he an infinite gainer, for he obtains a true and solid principle for his legislation, an essential foundation that no future reformer need overthrow for the purpose of improving or correcting particular parts—thus steering clear of an inevitable result in all false religions, as soon as flashed on by the torch of reason.

All other states of this and subsequent periods are founded on deceit, error and polytheism, although we

have seen that in Egypt a little circle existed, nursing just conceptions of the Supreme. Moses, himself one of this group, and being indebted to its tuition alone for his more elevated ideas, Moses is the first who ventures not simply to publish the hidden result of the mysteries, but even to make it the fundamental principle of a Republic. He becomes, therefore, for the advantage of the world and of posterity, a traitor to the mysteries, and admits a whole nation to the participation of a truth, hitherto the property of a handful of sages. He could not, indeed, together with the new doctrine, bestow a mind to grasp it, and in this respect the Egyptian Seers maintained a vast superiority. The Seers perceived the truth by their reasoning faculty; the Hebrews could, at the best, only blindly believe in it.

Homerton,

April 8, 1825.

SIR,
MR. GIBSON has favoured me with the proposal of the following question, supplementary to the four preceding: "Will every individual be included in the act of Justification, who has improved to the utmost of his power the means for attaining personal holiness, placed within his reach by the Supreme Moral Ruler?" (P. 154.)

With deep humility of feeling, but with the most satisfactory conviction of mind, I record my decided reply, YES.

But I must also beg permission to ask a question and to add some remarks.

Quest. Where is, or ever was, such an individual, among all the sons of Adam; except the man Christ Jesus?

Rem. 1. Of such an individual, the Justification would be essentially different from that which I have endeavoured to describe, and to which I supposed Mr. Gibson's former questions to refer; namely, the Justification of a *sinful* human being, a Justification of which a free and full *pardon* is a necessary part. To the person whom Mr. Gibson now describes, *that* Justification would be irrelevant. Such a person needs no pardon. He is under no charge of defect or blame. He has "*to the utmost of his power*" improved his opportunities and means of attaining holiness: and the Right

teous Jehovah requires no more. We are commanded to "love the Lord our God with all our heart and mind and strength:" and that is all. Obedience is required only "to the utmost of our power;" but not *beyond* our power. The supposed individual would, therefore, not be justified as a sinner *pardoned*, and *restored to the Divine favour*, by a constitution of *grace* (which all admit the gospel to be); but he would be justified in another sense and upon a different principle. He would be treated as a sinless and meritorious person; that is, he would be approved, accepted and rewarded with heavenly happiness, upon the ground of his own perfect moral excellence.

2. If, however, Mr. Gibson do not intend his terms to be construed strictly, but design only to describe a character distinguished by a singularly eminent degree of that upright, impartial, and persevering obedience which may be predicated of every sincere Christian; my answer to the question would be still and most decidedly *in the affirmative*. But I would solicit attention to a very serious addition to the answer: that the man who is most zealous and diligent in cultivating personal holiness will be the least disposed to rely upon his holiness, as the *ground* of his Justification. On the contrary, his moral sensibility is so quick and tender, and his conceptions of the perfections and government of God are so exalted, that no language can describe the strength of his conviction of the utter absurdity, yea the arrogance, the impiety, of considering his purest obedience, in any of its acts and through its whole continuance, as, in the smallest degree, a meritorious consideration for obtaining the pardon of sin and the blessedness of the Divine favour. He is unspeakably thankful that he is enabled to render that devout and constant obedience to his God, which is congenial to the best feelings and the warmest desires of his heart, and which he also knows to be the only genuine evidence of his being justified before God: but he is so sensible of its deficiencies and aberrations, that penitence and lowliness are among the strongest feelings of his mind, and he can find no peace or satisfaction in contemplating the results of his ac-

countableness to the Most Holy One, excepting through the medium of the scripture-doctrine of *Free Justification by the grace of God, through the redemption which is by Christ Jesus*. The daily language of his soul is, "Enter not into judgment with thy servant, O Lord; for in *THY* sight shall no flesh living be justified!—What things were gain to me, those I counted loss for Christ: yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness which is of the law, but that which is by the faith of Christ, the righteousness which is of God by faith."

God grant that this may be the sincere conviction and belief and desire of him that writes, and of every one that may read these words!

J. PYE SMITH.

Dr. J. Jones on Philo, Josephus, False Gospels, &c.

PHILO was not only a believer in the Gospel, but one of the most eloquent and intrepid apologists which the gospel ever had. Facts highly important respecting its divine origin and propagation may be gathered from his works. We might reasonably expect that an advocate so distinguished by zeal, rank and talents, should have been noticed in the New Testament: and I now propose to prove—at least to shew by probable reasons—that Philo is the very person to whom Luke addressed his Gospel, under the name of *Theophilus*.

Tradition is very vague and uncertain as to the country in which the Evangelist Luke published his memoirs of Jesus Christ. We are not, however, without some testimony that Egypt was the place of its first publication: and this supposition is corroborated in a remarkable manner by internal evidence. I shall at present mention only one circumstance in its favour. The sacred historian speaks of many who took in hand to write about the things said and done by our Saviour. Origen and Jerome, if I remember rightly, two of the best informed of the Greek and Latin fa-

thers, say, that in the number of the false gospels, to which the Evangelist alludes, was the famous Egyptian Gospel. It is reasonable, then, to conclude, that Luke wrote in the very country where the Egyptian Gospel was known and propagated, and this was Egypt, the birth-place and abode of Philo. Whoever might be the person to whom Luke dedicated his narrative, *Theophilus* was not his real name, but a name which he received in consequence of his conversion. The epithet *ἑοφίλος*, indeed, was in use among the Greeks before the Christian æra; but the appellation *Theophilus* owes its origin to Christianity. It means *Θεοφίλος*, a friend of God, and points to *φίλων*, or *Philo*, as the person to whom it first belonged. We recognize a similar change from *Saul* to *Paul*, which last (Paulus) being a Roman name, the Apostle adopted to hold forth that he was a Roman citizen. Abraham himself, after he believed in God, was called *ἑοφίλος*, or a friend of God; see James ii. 23: and all those who followed his example by their faith in Jesus might have had the same title: but the name and virtues of Philo naturally gave him a sort of exclusive right to it.

Farther, Philo was a civil magistrate, and at the head of the Jews in Alexandria; and this circumstance accords with the epithet *κρατίστος*, which Luke annexes to Theophilus, and which implies the highest degree of influence and power.

We may gather from the writings of Philo that he had been instructed in the Christian doctrine some few years before the publication of Luke's Gospel in Egypt: and it is observable, and most characteristic of the fact for which I contend, that this Evangelist supposes this illustrious friend whom he addresses, to have been already acquainted with the transactions respecting Jesus Christ, which he was going to relate—"That thou mightest know the certainty of the accounts in which thou hast been instructed;" or, as the clause may be rendered, "of which thou hast been a catechumen." This last word is known to be derived from *κατεχέμενος*, the passive participle of *κατεχέω*, to catechize, the verb here used by Luke.

While I am on this subject I must notice a remark, made by the critic

who reviewed my Greek and English Lexicon in the *Éclectique*. The writer is an able scholar, and did my book, in some respects, justice; and we are to ascribe the following judgment to his jealousy and zeal for orthodox theology. "The quality," says he, "of some of Dr. Jones's explanations of words occurring in the New Testament, will not, we apprehend, be very highly appreciated by intelligent and sober writers. Under *ανατάνου*, we have, 'I new model, forge, or falsify the gospel, Luke i. 1.' Such meaning, we are persuaded, does not belong to the word. There is evidently nothing in the expression used by the Evangelist Luke, which can fix the charge of dishonest intention upon the writers, whose productions preceded his own Gospel."

Now, reader, judge between me and my Reviewer. Luke wrote his narrative that Theophilus might know the truth. It seems, then, that the many to whom he alludes as having already attempted to give a similar narrative, were little calculated to lead Theophilus and others to a knowledge of the truth. If the authors referred to were not calculated, or had no intention, to deceive their readers, then Luke had good reason for determining *not* to write, as many honest and competent men had already written on the subject. Farther, Luke sets forth his own qualifications to write in opposition to the many who undertook to write on the same subject. He had himself, as his language implies, closely attended from beginning to end the transactions which he records; that is, he had been an eye and ear witness of all that his Divine Master said and did: he, moreover, was in the number of those Jewish believers to whom the Apostles, who had with him witnessed the same events, delivered an account of them in their discourses; so that he claimed the double qualification of having himself witnessed the things which he relates, and afterward of having heard an account of them from the mouth of those who had heard and seen them like himself. Now, why this emphasis and precision in stating his own competence as an historian of Christ? Clearly in reference to the "many," who attempted to write without being competent, who sought to lead The-

philus and others from the truth, by pretending that they had been eye-witnesses of the falsehoods which they recorded. The other Evangelists make no such display of their credibility, for this reason, that they wrote in circumstances where it was not necessary.

The case is evidently so. Luke published his Gospel in Egypt, where many spurious gospels were in circulation, the authors of which, as we may reasonably suppose, had never seen the blessed Jesus, yet pretended to have been in the number of his disciples, and to have witnessed the fictions recorded by them. The Evangelist glances at their pretensions in this respect, when he says that the things about which many attempted to write "had been fulfilled among them," that is, among the Jewish believers in Judea, and not among pretended believers in Egypt.

I was anxious to see what Bœhmert has said about the disputed passage in Josephus; and I confess that the view given of his work has greatly disappointed me. I earnestly hoped that the writer had discovered the true character of the Jewish historian with regard to Christianity: but he has not; all, then, that he says, or can say, resolves itself into this,—A testimony to the miracles, the divine wisdom, the love of truth, the resurrection of Jesus; in short, to the justness of his claims as the Messiah, came from the hands of a man who himself did not believe in those miracles, who himself did not accede to those claims. Is this credible? No; whatever any writer, however learned, acute or profound, may say in support of a proposition so absurd, must all necessarily fall, like a dead weight, to the ground. But reverse the case: prove, as it may be proved with absolute certainty, that Josephus, in his works, is the historian, is the apologist, of the gospel, and all the objections to the authenticity of the controverted paragraph, become a heap of rubbish to be flung on the sand. When this is proved, such considerations as Bœhmert may have adduced, will appear pleasing characteristics of the truth, and will have their full weight. When Eckschtoedt and others talk of the passage being an interpolation inserted in Josephus, at the end of the third cen-

tury, they talk like children about what they do not understand. Josephus was a writer in the hands not only of the Christians, but of their enemies—the Pagans on one hand, the Jews on the other; and could a forger interpolate copies in the possession of innumerable foes? Could it be inserted in all the copies possessed even by the Christians, without being noticed and exposed by adversaries who were learned, able, and ever on the watch to detect forgeries in the opponents they cordially hated? If the passage were a forgery, then the books of Josephus, in the hands of the Jews at least, were without it. Some copies, some versions, at least, would have come down to posterity without the disputed testimony. But no copy, no version, no manuscript, was ever found that did not contain the account which the Jewish historian gives of Jesus Christ.

The writer of the disputed passage, whoever he might be, was an *Ebionite*, or, as we should now say, an *Unitarian*. What he asserts of Jesus, is but a syllabus of the Gospel of Matthew, beginning in substance with the third, and ending with the twenty-eighth chapter. The contents of the first two, respecting our Lord's miraculous birth, he passes over as foreign to his true history; and not content with this negative testimony, he brings forward, in the context, the men who taught his divinity and supernatural birth, as wicked in every respect. On the other hand, in the third century and afterwards, the belief of these Pagan dogmas was universal; and those who deny the genuineness of this passage, call upon us to believe, that a forger in those times foisted into the works of Josephus a paragraph calculated to set aside his own sentiments; and that Eusebius and the ecclesiastical writers who succeeded him, concurred in the cheat, with no other prospect than the overthrow of those tenets which they considered essential to the Christian faith. This view of the question places the adversaries of the disputed testimony in their proper light. The objections which they urge, and on which they insist as on a solid rock, become at one glance a heap of sand; and the objectors themselves, like what we read of the wife of Lot, struck with

the lightning of truth, are suddenly transformed into pillars of salt, transmitting in solid, crystal brightness, the memory of their folly and temerity to distant generations.

J. JONES.

Homerton,
April 11, 1825.

Sir,
YOUR correspondent "A Presbyterian," (pp. 157, 158,) has favoured me with some animadversions on a note in a former communication, in which I had turned out of my way to put the designation of *thieves* upon two classes of men whose existence in real life is, unhappily, not very uncommon. But I made no applications. None can be hurt but those whom consciousness or public opinion charges with being literary plagiarists or perverters of trusts. I do not wish, however, to shelter myself thus from the observations which your correspondent has honourably and candidly made: nor, on the other hand, shall I make myself a party in the Manchester controversy. That may be very well left with those gentlemen who roused it, or who have since engaged in it. But, as I am sure you will allow me that freedom, I trust that your correspondent will not be displeased at my laying down a few positions which appear to me to be the dictates of reason in this matter. If I am mistaken, I shall be thankful to be corrected.

I. As all sound writers on morals maintain that oaths are to be understood according to the mind of the imposer, so all other promissory engagements are to be understood, undertaken, and fulfilled according to the mind of the requirer.

II. Trusteeships, whether created by deeds of gift or by wills, are a species of promissory engagements.

III. Trustees are bound to fulfil the *known* intentions of founders or testators, faithfully and strictly, unless they be immoral, in which case the engagement is void from the beginning; or have become, from change of circumstances, physically impossible.

IV. If, in any case, such an impossibility have accrued, it is the duty of trustees to *approximate* as closely as possible to the known intention of the trust.

Your correspondent truly states that "the intentions of the pious and benevolent founders of institutions—cannot—be always exactly fulfilled;" and he therefore conceives, "that trustees who hold property of this kind have a right, when the exact fulfilment of the intentions of the founders is *impracticable* or *inexpedient*, to consider what might probably have been the views of the founders under the new circumstances which may have arisen, and what upon the whole is best to be done." Readily granted, when the exact compliance can be truly and honestly said to be *impracticable*: yet surely, in such case, reason and justice say, Approach to it as nearly as you can. But I cannot concede that trustees have a right to set up what they may deem *expedient*, and substitute that for the intention of their trust. Is it not most evident that this is a principle subversive of all truth and fidelity? Was there ever an act of injustice, fraud, or plunder perpetrated, which did not appear to the doer of it highly *expedient*?

With respect to calculations upon "what *might probably have been* the views of the founders, under new circumstances," I can scarcely conceive of any principle of conduct more precarious, more hazardous, or more flexible to inclination and interest: but, on its application to the case before us, I request attention to the next position.

V. The differences between the Presbyterians and the Congregationalists or Independents, at the time when the trusts referred to were created, (a period which may be taken as from about 1670 to 1720,) were *not* "considered matters of consequence by our ancestors," in comparison with the differences of religious sentiment between both those denominations on the one side, and, on the other, the persons in their day who held opinions resembling or approaching to those of the Unitarians of the present time.

The proof of this assertion is obvious to all who are acquainted with the history and the writings of the English Presbyterian Divines in the period referred to.

It cannot be pretended that the Dissenting ministers and churches of that

day were unacquainted with the subjects in controversy between the Unitarians and the Orthodox. The capital and essential sentiments of the modern Unitarians were maintained by the Polish Socinians, some among the Dutch Remonstrants, and Mr. Biddle, Mr. Emlyn, and others in our own country. In 1674, Dean Sherlock published his book on the "Knowledge of Jesus Christ;" in which he had drawn largely, though without acknowledgment, from Volkelius and the other Polish brethren. The Presbyterian divine, Mr. Vincent Alsop, replied in a volume of 730 pages, (London, 1675,) written indeed hastily, but with great talent and information, and entitled *Anti-Soczo*, in order to premonish the reader that the Socinian doctrines were the subjects of his discussion. In his preface this acute and learned writer says, "The dispute is not now about decency and order, about fringes and phylacteries, about the tything of mint, anise, or cummin; nor about a pin or a peg in the superstructure of the church's polity; nor about the three innocent ceremonies; but about the influence of the righteousness of Christ's life, and the sacrifice of his death, upon our acceptance with God; about the interest of the blessed Spirit in the glorious work of the new creation;—whether God and man are reconciled, and we redeemed from the curse of the law, by the blood of Jesus, or not; whether we are justified before the Just and Holy God, by our own righteousness, or by the righteousness of a Mediator; and in a word, whether the death of Christ be the proper and immediate cause of any one single blessing, great or small, of the covenant of grace: in which the concerns, *all the eternal hopes*, of every Christian are wrapped up." (Pref. p. 13.)

If your correspondent should not think this sufficient evidence, I would refer him to paragraphs without end, and to whole treatises, in the works of the most distinguished Presbyterian fathers of the Dissenting interest; in particular, Mr. Baxter, Mr. Howe, Dr. Bates, Dr. Daniel Williams, and Dr. Calamy. He will, perhaps, be surprised in reading the mere title of a quarto pamphlet which is lying before me: "The Excellency of Unity;

being a Sermon preached by the Appointment of the Ministers of the Congregational and Presbyterian Persuasion, at their Happy UNION; on April 6, 1691, which was a Day set apart by them, partly to bewail former Divisions, and partly as a Thanksgiving to God for their present Agreement; and now, at their unanimous request, made public. By Matthew Mead, Pastor of a Church of Christ at Stepney." The theme of this sermon is rejoicing and gratitude on account of the visible and declared union in a public association, of those who possessed already a "*Oneness*—in the inward principles and outward practice of religion,—as joint members of Christ and one of another;" [acknowledging] "*one Spirit* to enlighten and teach,—to sanctify,—to direct and lead;—*one Lord*, and that is the Lord Jesus Christ, whom *we all worship* and serve;—*one faith*, one system of Christian doctrine." (P. 25. I am obliged to cite in this broken manner, to avoid tediousness.)

Allow me to quote also a passage from Dr. Calamy, who was among the most zealous maintainers of the Presbyterian plan of discipline. It is from his "Letter to a Divine in Germany, giving a Brief but True Account of the Protestant Dissenters in England." London, 1717. "There are some things in which they differ among themselves. For some of them are most desirous of the Presbyterian form of Church Government, as it is legally established in North Britain. Others are rather for the Congregational form of Government, by each worshiping assembly within itself; having no other reference to Classes or Synods than for advice in cases of need. But, notwithstanding these and some other such differences among themselves, they generally agree in the doctrinal articles of the Church of England,—the Confession of Faith and Larger and Smaller Catechisms compiled by the Assembly of Divines at Westminster." (P. 44.)

From such evidences as these, I conclude that the difference on Church Government between the Presbyterians and the Congregationalists at the beginning of the eighteenth century, would have been deemed by each of the parties lighter than the dust of the balance, in comparison with those

doctrinal views in which they cordially agreed, and which they equally held to be of vital and eternal moment. The former difference was no bar to ministerial and ecclesiastical communion, or to a public and affectionate co-operation: but from any who had differed from them as completely as the modern Unitarians do, the old Presbyterians would unquestionably have maintained the most complete separation. To every man who is acquainted with their character and writings, it is impossible for a doubt to exist, whether they would not have shrunk with the deepest horror from the idea of permitting their names, their property, or their influence, to go for the support of a system of doctrine which was subversive of all their own faith and labours, and which they conscientiously believed to be utterly ruinous to the everlasting welfare of mankind. Surely, Sir, your correspondent stated the case without due reflection, when he wrote, "We differ *somewhat* from our forefathers on matters of doctrine and of discipline." Who, in reading this clause, would imagine that the diminishing word *somewhat* represents a consideration *beyond expression* GREAT, a distance and opposition so wide that, in comparison with it, the dissent itself, and all the imaginable varieties of order, discipline, and rituals, sink into nothing?

VI. It is by no means certain that all the places of worship to which your correspondent refers, were built or endowed or originally occupied by Presbyterians.

Of one important instance I can speak with certainty. The Upper Chapel at Sheffield was built in 1700, for Mr. Jollie and his church, who were strictly Congregationalists. There is reason to suppose that, upon investigation, a similar origin would be discovered in other cases.

VII. The modern Unitarian congregations are not really Presbyterian, and they are so designated only by a customary but improper application of the term.

Are they not as completely Congregational and Independent as we are? Do they constitute ruling elders in each congregation, to act in conjunction with their pastors, for judging of the qualifications of com-

municants and other acts of discipline? Have they courts of review? Have they classical, provincial and synodical assemblies? Do they even, in general, maintain any kind of church discipline whatever? How then can they, upon any principle of truth and fairness, call themselves by an appellation which has not the semblance of propriety? In point of fact, they are as little entitled to be considered as the successors and representatives of the old Presbyterians, in relation to ecclesiastical order, as they are with respect to the most important principles of doctrine.

Your correspondent thinks that he presses me hard by appealing to facts in the first introduction of Christianity, and at the Reformation. I feel no weight whatever in the argument which he deduces from them. The apostles never claimed a property in the synagogues in which, according to undisputed usage, they were admitted to preach the doctrine of Jesus; and Christianity was not a rival system to the Mosaic dispensation, but was its completion and perfection. The ancient heathen temples were the property of the state, and the use of them was directed by no assignments of trust. As little relevant do the confiscation and new application of Roman Catholic foundations, at the time of the Reformation, appear to me. Great injustice and cruelty were exercised by Henry VIII. and other persons, while they were throwing off a yoke of iniquity and oppression: but these were acts of the legislature, and might have been conducted with equity and liberality. Yet, in either vindicating or condemning the conduct of the states which, at that time, burst the fetters which ignorance, fraud, and force had forged, there are numerous and complicated considerations to be taken into the account. If your correspondent is not aware of them, I beg to refer him to Burnet's History of the Reformation; or, for a sketch of them, to the introductory part of Schiller's History of the Thirty Years' War.

But all these facts, in the origin and the constitution of secular church-establishments, are remote from the case under consideration, and can serve only to obscure a plain question: Is not a trust perverted, if it is ap-

ministered knowingly and designedly in contradiction to the intention of the person who created the trust; when there is no interference of legislative authority, nor any impracticableness or even difficulty in the faithful observance of that intention? In the instances referred to, I conceive that the chief criminality lay with those trustees who, eighty or ninety years ago, began the system of violating their obvious duty: but I must confess myself unable to perceive that their successors down to the present time, though not equally chargeable with the blame, are free from the guilt of participation. I must, however, profess my conviction that, if any Unitarian were to intrust to me his property, for the endowment of academical institutions or places of religious worship, and I had the same kind and degree of evidence of his will and intention as exist in the cases adverted to; and if I were to apply the proceeds of that property to the support of Calvinistic chapels or colleges, I should well merit a place among those whom the apostle declares to be unqualified to inherit the kingdom of God.

J. PYE SMITH.

SIR, March 17, 1825.

A LETTER from Elias Hicks to Dr. Atlee, of Philadelphia, dated "Jericho, 9th Mo. 27th, 1824," has been published in a pamphlet printed in America, I know not by whom, but I presume neither by the writer nor his correspondent. Without advertizing in any manner to the other subjects controverted in this pamphlet, and the reply to it, with your leave, I will extract so much of the said Letter as will exhibit the sentiments of Elias Hicks, in his own words, on several important points of doctrine, leaving your readers to judge of them for themselves, and how far, and in what respects they differ, whether erroneous or not, from the genuine and primitive doctrines of the Society of Friends.

BEREUS.

"As to my asserting that I believed the Scriptures were held in too high estimation by the professors of Christianity in general, I readily admit, as I have asserted in my public commu-

nications [as a minister] for more than forty years, but generally in opposition to those that held them to be the only rule of faith and practice; and my views have always been in accordance with our primitive Friends on this point. And at divers times when in conversation with hireling teachers, (and at other times,) I have given it as my opinion, that so long as they held the Scriptures to be the only rule of faith and practice, and by which they justify wars, hireling ministers, predestination, [in the Calvinistic sense of the word,] and what they call ordinances, (to wit,) water baptism, and the passover supper, mere relicts of the Jewish laws, so long the Scriptures did *such* much more harm than good; but that the fault was not in the Scriptures, but in their literal and carnal interpretation of them, and that would always be the case, until they came to the Spirit that gave them forth, as no other power could break the seal and open them [the less plain and more mysterious parts] rightly to us.

"Hence I have observed in my public communications, and in conversation with the members of different denominations, and others who held that the Scriptures are the primary and *only* rule of faith and practice, that according to the true analogy of reasoning, 'that for which a thing is such, the thing itself is more such,' as the Spirit was before the Scriptures and above them, and without the Spirit they could not have been written or known. And with this simple but conclusive argument, I have convinced divers of the soundness of our doctrine in this respect, that not the Scriptures but the spirit of truth, which Jesus commanded his disciples to wait for, as their only rule, that would teach them all things and guide them into all truth, is the primary and only rule of faith and practice, and is the only means by which our salvation is effected.

"I admit that I did assert and have long done it, that we cannot believe what we do not understand. This the Scripture affirms, Deut. xxix. 29, 'The secret things belong unto the Lord our God, but the things that are revealed belong unto us and our children for ever, that we may do all the words of this law;' and all that is not

revealed is to us the same as a non-entity, and will remain so for ever until it is revealed; and that which is revealed [in whatever manner] enables us, agreeably to the apostle's exhortation, to give a reason of the hope that is in us to honest inquirers.

"I also assert that we ought to bring all doctrines whether written or verbal, to the test of the spirit of truth in our own minds, as the only sure director relative to the things of God. Otherwise, why is a manifestation of the spirit [the voice of conscience] given to every man if it is not to profit by? And if the Scriptures are above the spirit and a more certain test of doctrines, why is the Spirit given, seeing it is useless? But this doctrine that the Scriptures are the *only* rule of faith and practice [independent of the voice of conscience, that 'Right reason, given unto all, constant and eternal, calling unto duty by, commanding and deterring from deceit by forbidding—that is, one, eternal, and the same to all nations—whoso obeys it not, must flee from himself, and in this is greatly tormented, although he should escape all other punishments'] is a fundamental error, and is manifested to be so by the Scriptures themselves, and also by our primitive Friends' writings. I have not said more than Robert Barclay and many others of our predecessors, respecting the errors in our English translation of the Bible. To make me erroneous for saying that the gospel handed to us was no more authentic than many other writings, surely a person that did not assent to this must be ignorant indeed. Are not the writings of our primitive Friends as authentic as any book or writing, and especially such as were written so many centuries ago, the originals of which have been lost many hundred years? And are not the histories of passing events written by candid men of the present age, which thousands know to be true, as authentic as the Bible?

"As to the manner of our coming into the world in our infant state, it is my belief that we come into the world in the same state of innocence and endowed with the same propensities and desires that our first parents were in their primeval state; and this Jesus Christ has established, and must be

conclusive in the minds of all true believers, when he took a little child in his arms and blessed him, and said to them around him, that except they were converted, and became as that little child, they should in no wise enter the kingdom of heaven. Of course all the desires and propensities of that little child, and of our first parents in their primeval state, must have been good, as they were all the endowments of their Creator, and given to them for a special and useful purpose; but it is the improper and unlawful indulgence of them that is evil.

"I readily acknowledge that I have not been able to see or understand how the cruel persecution and crucifixion of Jesus Christ by the wicked and hard-hearted Jews should expiate my sins, and I never have known any thing to effect that for me, but the grace of God, that taught me, agreeably to the apostle's doctrine, to deny all ungodliness and the world's lusts, and to live soberly, righteously, and godly, in this present world.

"And as I have faithfully abode under its teachings in full obedience thereto, I have been brought to believe that my sins were forgiven, and I permitted to sit under the Lord's teaching, as saith the prophet, that the children of the Lord are all taught of the Lord, and in righteousness they are established, and great is the peace of his children; and so long as I feel this peace, there is nothing in this world that makes me afraid, as it respects my eternal condition.

"But if any of my Friends have received any known benefit from any outward sacrifice, I do not envy them their privilege; but surely they would not be willing that I should acknowledge as a truth, that which I have no kind of knowledge of. I am willing to admit that Divine Mercy is no doubt watching over his rational creation for their good, and may secretly work at times for their preservation; but if in his infinite wisdom and goodness, he sees meet to hide it from us, as most consistent with his wisdom and our good, let us have a care that we do not, in the pride of our hearts, undertake to pry into his secret counsels, lest we offend, but be content with what he is pleased to reveal to us, let it be more or less; and ex-

pecially if he is pleased to speak peace to our minds; and when he graciously condescends to do this, we shall know it to be a peace that the world cannot give with all its enjoyments, neither take away with all its frowns."

Plymouth,

March 31, 1825.

SIR,

A SHORT time since I requested the insertion in the Repository of some remarks on Missionary preaching. You favoured me with publishing those remarks, and they have moved the somewhat angry feelings of some of your correspondents. I expected they would do this; for when we attack favourite schemes, the favourers of those schemes are wont to be moved. For this reason I did not, as I have usually done, address you under an assumed title, nor with the initials of my name alone. With design I wrote that name at length, because I chose that the obloquy of the sentiments should fall upon myself and upon no other. I will not load your pages with discussions upon this subject. My thoughts are before the public, as well as Mr. Wright's and Mr. Pope's; to which I have refrained from making a reply, because I would not seem tenacious of a controversy, nor tire your readers as many do, who will have the last word. No one can be more deeply sensible than myself of the services that Mr. Wright has rendered the Unitarian cause; but, while I have admired his industry, his zeal, his devotedness to the cause of truth, it does not follow that I am to approve of all the measures in which he has been engaged: and, although I were to admit that the course pursued by the Unitarian Fund through his instrumentality has been in all respects right, it may be, that now another course might produce with the same means a more effective benefit to the cause. If I had not thought the subject a very important one, I would not have exposed myself to the reflections which have been made upon what I have written: and because I do think it highly important, I will now offer you an apology for my conduct, not in words of my own choosing, but in those of different friends whose notes lie now before me. From one Unitarian Society a few miles off, I have received thanks for

my communication, with assurance that "they are all of the same opinion with myself." Another writes to a friend in this town as follows:

"There is a very good article by Mr. Worsley in the last Monthly Repository, respecting Unitarian Missionaries, concerning which we perfectly agree with Mr. W." The same writer again: "In the last Monthly Repository, there are two replies to Mr. W.'s letter on Unitarian Missionaries by Mr. Wright and Mr. B. P. Pope, of Exeter; however, we think Mr. Worsley has the best of the question, and I can assure you it is also the opinion of most of the people here, who are friends of the cause; and we hope he will write again."

A third, from another town: "I have read your paper in the Repository on Missionary Preaching, and fully agree with you as to the plan that should be adopted in order to its being effectual. Mr. — is of the same opinion, but he feels hurt at the severity of your remarks; I think you will have to justify what you have advanced, which I dare say you are prepared to do."

To these attestations of approbation from all but one society that is within any tolerable distance, and with which I keep up an intercourse, I shall with some satisfaction add from another note,

"On a late visit to Exeter, I was requested to assure you, that, notwithstanding Mr. Pope's letter, *a great many* of the members of the Unitarian congregation there, fully coincide with you in opinion upon the above subject."

From what I have heard of societies which are now forming in the West, with a view to support Missionary preaching, I am led to expect that plans similar to what I have suggested will be adopted, and am convinced that stations may readily be selected where great good may be done by intelligent and active men.

One observation I cannot refrain from making on Mr. Wright's letter; for while I will not say his statement is incorrect, I cannot admit it to be true, *that he suggested to me the very plan which I have offered, and that I declared my unwillingness to join in it.* I can only say, I have no recollection whatever of such a com-

munication from him; but, were it even so, *tempora mutantur et nos mutamur in illis*.

ISRAEL WORSLEY.

P. S. UNITARIAN ENDOWMENTS.—An endowment of a hundred pounds was left to one of our societies in the West, and the interest long enjoyed by the minister, but the nephew of the managing trustee becoming minister, as a matter of delicacy it was withheld from him and given to a Calvinistic minister of the same town. This nephew some time after removed from the town, and the five pounds came back to the use of the minister who succeeded him, upon which a clamour was made, "that the bequest was for the minister of that church, if he preached the doctrines of the Assembly's Catechism, and that the present minister, as well as his predecessor, was a Unitarian."—"To whom then," said the Trustees, "must we pay it? Have you any claim to it? If you have, shew the grounds of your claim; and if they are just, you shall have the money." They could shew none, and the money has been since regularly paid to the Unitarian minister of the meeting, to which the principal was originally given.

SIR,

April 20, 1825.

THE Rev. John Rawlet, mentioned in p. 144 of the present volume of the *Monthly Repository*, was a very pious and worthy man. He was the author of a book very much in use at the beginning of the last century, entitled, "*The Christian Monitor*:" he was also the author of other pious works.

K—x.

SIR,

April 16, 1825.

I MUST confess, while I entertain the most friendly feelings towards Mr. Baker and his friends, that I have been able to learn from his communication, inserted in your last number but one, (pp. 81—83,) neither what the modern and unobjectionable ordination is, on what authority it is grounded, nor what good purposes it is calculated to answer; while I know what it used to be among the old Presbyterians, and how objectionable it was in various respects; nor do I

think that any modern form it has assumed, or can assume, will justly entitle it to our approbation and adoption.

That the question may be fairly and pretty fully considered, it will be proper, first of all, that a succinct sketch should be exhibited of the practice of ordination among the Presbyterian Dissenters, with the opinions entertained concerning its nature and importance.

During the *short reign* of Presbyterianism, in the time of the Commonwealth, the Presbyterians held the power of admission to, and exclusion from, the ministerial office, as absolutely as it is now enjoyed by the prelates of the Established Church; they claimed and exercised the *spiritual power* with as high pretensions; they professed as confidently to confer the Holy Ghost (or, at least, that the Holy Ghost was at the ordination conferred); and, for any thing I have ever known to the contrary, their claim and pretensions were equally well-founded. See extracts from the Register of the Manchester Classis in some former volumes of the *Monthly Repository*.

In the preface to a Sermon at the Ordination of Mr. Samuel Clark, of St. Albans, Sept. 17, 1712, by Jeremiah Smith, an account is given, by Dr. Daniel Williams, "of the method and solemnity of Presbyterian ordinations;" from which, I think, your readers will be gratified, and, I hope, instructed, with the following extracts:

"The course of their [students'] studies being finished, and their behaviour promising, they are at a fit age presented before such of our pastors as are appointed to examine candidates for the ministry.

"These ministers require the proposed person"—(Here I shall only give the substance of the account, for the sake of brevity)—to write an *exegesis* in Latin, on some controverted point, to maintain the orthodox side of the question against all opponents in the same language; afterwards to preach in English on a given text; and, finally, to be strictly examined in Greek and Hebrew; also in philosophy, scripture chronology and ecclesiastical divinity. If the ministers approve of his seriousness and the sub-

ciency of all his performances, he is *licensed* to preach as a *probationer*; if not, they delay his admission. When he is called by a congregation to a stated charge, the pastors must be satisfied that the call is regular, and that the candidate has behaved soberly and prudently since he had been licensed, before they will consent to his being ordained.

"The day of ordination is observed as a *fast*. The ordainers are senior pastors, who were ordained Presbyters." When some have prayed, "one of them preacheth a sermon relating to the ministerial office"—then "one of the most aged appoints the candidate to make a public confession of faith, composed by himself." Then other questions are asked, and he engages solemnly to perform the duties of a gospel minister, "under special relation to that particular church from which he has had a *call*, although he is ordained a minister in the *Catholic visible Church*." Afterwards, "the candidate kneeling in the midst of the Presbyters, the aged pastor prayeth over him, imploring the Divine presence, praising God for instituting this office, qualifying men for it from age to age, and rendering it successful to the salvation of many; then also prays for the pardon of their own offences and sinful defects, and of the past sins of the person to be ordained; and, joining their thanksgivings to the God of all grace, for the gifts and graces of his Spirit conferred on this his servant,—they all *lay their hands* upon his head, and set him apart, in the name of the Lord Jesus, to the office and work of the gospel ministry, with authority to preach the gospel, administer the sacraments and discipline of Christ, and to perform all other things, which by Divine institution belong to the order of a Presbyter." After follow in order—prayers, giving the right hand of fellowship, the charge, singing, the blessing.

From a Sermon preached at the Ordination of Mr. Thomas Fisher, at Castle Hedingham, in Essex, June 23, 1713, by Samuel Bury, V. D. M., I make the following extracts:

"An external call into the work and office of the ministry, is by such persons, whom God has deputed it unto in the gospel, and are capable

judges of the qualifications of the candidates. The suffrage of the people, or a call only from the people, cannot make a minister. They are not only examined as to their fitness for it; not only approved for their willingness, aptness, ability and faithfulness in it; but also solemnly *inaugurated, installed and invested* in the work and office.

"Ordination is the determination of a person duly qualified for the office, whereupon he is invested in the ministry by the authority of Christ. This investiture is appointed by God to be by *fasting and prayer and imposition of hands*. Acts xiii. *init.*"

Till about the date of the sermon last quoted, (1713,) Presbyterianism did not yield to prelacy in regard to the extent and validity of its authority and claims. But the circumstances which have conferred permanence on prelacy, were in this country hostile to Presbyterianism; power cemented not its authority; interest riveted not the affections of its adherents to the idol which *the powers that be* had set up. Presbyterians did not enjoy the advantages of such elements of permanency; and, moreover, as by degrees they came to understand and value the principles of Christian liberty, and disentangled themselves from those voluntary chains, by which ignorance and prejudice had enslaved the world, they disclaimed the spiritual authority which they had previously asserted, and, every individual claiming for himself the privilege of free inquiry, they maintained and "stood fast in the liberty with which Christ had made them free." By this process the hay and stubble were burned and consumed, the silver and gold were purified and burnished, opinions and practices not surely and solidly grounded on scriptural truth, by degrees lost their hold on men's minds; they were partially changed and discontinued, or they were so modified or qualified as to mean little or nothing; and wherever a tone of independence was assumed, they were undisguisedly disclaimed and opposed.

Ordination, with other parts of the Presbyterian discipline, underwent the process we have been just now describing. With the progress of free inquiry, its claims continually sunk in

the public estimation, until it was pretty generally discontinued, as in Lancashire and Cheshire, or until its high import was so explained away, that nothing remained but an empty name. These remarks, inserted here as they suggested themselves, will be verified and illustrated by the continuation of our brief historical sketch.

I shall next extract a few passages from "A Sermon preached at the Ordination of Mr. Thomas Morgan, at Froom, in the county of Somerset, Sept. 6, 1716, by Nicholas Billingsley."

"'Tis the will of Christ," (p. 12.) "that this ministry should in common cases be conveyed to persons . . . , by solemn ordination to it. . . . The ordination vow may be as needful to engage a man to be a faithful minister, as the baptismal vow is to engage him to be a faithful Christian. The vow itself, in either of these cases, I take to be absolutely necessary. . . . I take the person ordained to be the principal agent in his own ordination, as the contracting parties are in the case of marriage. The part he performs is a free-will offering of himself to God in Christ. 'Tis he that makes the solemn vow to be his minister. The answer of a good conscience to the questions proposed is his. Ministers and people assist in the solemnity. They bear their parts. But, I think, their parts are not of equal necessity with the part he sustains himself. . . . But it seems highly agreeable to the rule of his word and to the nature of things, that that they who are already in the ministry should be concerned in the conveyance of it to others. . . . The people are also much concerned in the ordination of a minister. . . . Every devout soul is engaged in commending him to the grace of God. So that none here should think, that they have nothing to do in the present ordination."

From the last extracts it is evident, that a change in the views and sentiments of our Presbyterian ancestors was already begun. From several expressions, it is manifest, that the preacher found himself under the necessity of choosing new ground, the old ground of ministerial authority, according to the Presbyterian disci-

pline, being become untenable; and this is still more evident from a very sensible preface to the above sermon, written by Mr. Henry Chandler, of Bath, from which I shall select a few passages:

"All that the ordainers have to do in that solemnity [ordination], is to declare that those persons are ministers of Jesus Christ, that really are so antecedently to that their declaration; and to recommend them to the Christian people by their approbation, and to the Divine blessing by their conjoined importunate prayers. And that to make them ministers is no part of their duty, because it is wholly out of their power. . . . They cannot possibly qualify any person for the work of a minister. . . . They cannot efficaciously *incline* any person to undertake the work. . . . And they cannot *make* any Christian people accept or invite any person as their minister."

Near the conclusion of the preface, the writer gives his own opinion concerning ordination, that "'tis a laudable custom to preserve order, encourage the qualified, and prevent the intrusion of ignorant and bold pretenders."

I shall next make an extract from a Sermon at the Ordination of Mr. John Murckley, 1717, by Dr. Edmund Calamy:

"As the Holy Ghost has from one time to another inclined some persons to the office of the ministry and qualified them for it, so has he also called them forth to it. This he has done by giving them opportunity for a solemn investiture by *ordination*, when their commission has been delivered to them, upon their declared readiness to accept such an office, and the trust which it implies and carries in it, upon the terms laid down in the word of God. This *ordination* is what in several ages, according to different schemes, there has been a diversity of sentiments about. Some have reckoned it to be much like an inserting the names of such and such particular persons in the list or register of public officers: others look on it to be a solemn investiture in the office, upon proof given of a concurrence of all the qualifications that are necessary to fit men for it; while others have apprehended

it to amount to no more than a public declaration made by the ordainers of their satisfaction in the qualifications, and as to the fitness of the parties concerned for what they undertake."

In a "True and Brief Account of the Protestant Dissenters in England," appended to the above sermon, we are informed, that the "examination and ordination are managed according to the rules laid down in the *Directory*, published by the Westminster Assembly, about the year 1644."

A sermon lies before me, likewise, preached at a public ordination by C. Bassnett, of Liverpool; but as the notions of the preacher are not materially different from the two preceding, I do not think it necessary to make any extracts.

Hitherto, it is evident, that ordination was regarded as an indispensable introduction to the gospel ministry; nor was any person allowed to be settled as minister with any congregation, or to administer the ordinances of baptism and the Lord's supper, without the investiture of ordination. There were, indeed, conflicting opinions concerning the grounds of the authority and efficacy of the institution, but divines still retained the power of examining qualifications, requiring a profession of faith, and the authority of ordaining; and it appears to me, that the power and authority, in virtue of which they pretended to do such things, was the circumstance which, in reality, chiefly recommended the practice.

I am sorry that I am not able to mark the gradual progress of more liberal sentiments by a regular series of extracts from ordination sermons to the present time; but, perhaps, if I had the means of doing so, it would not be deemed very necessary, as, from the nature of the case and the specimens already given, the course of subsequent opinions may be easily conceived and traced without such aid.

By an extract from an ordination service, in 1770, (on which occasion Dr. Enfield preached,) from the address, on the nature of ordination, by the Rev. Richard Godwin, it will ap-

VOL. XX.

2 F

pear very manifestly at once, that, though the meagre form of ordination and the name were retained, it was nothing more than a compliance with custom, and a prudent yielding to old-fashioned prejudices; for which, indeed, reasons were given, (as may be for any thing,) but very insufficient reasons:

"Great pains" (p. 41) "have been taken to shew, that ordination is of divine authority, and to prove its obligation from Scripture. But concerning the subject, considered in this light, I shall not speak absolutely; only that this argument is attended with some difficulty, and does not appear to all with equal evidence.

"Allow me here to indulge some latitude, and consider ordination, at this time, as a voluntary act of public worship, usually performed soon after a person has devoted himself to the Christian ministry, and accepted of an invitation from a Christian society, to settle with them as their stated minister."

By one extract from the ordination service of the Rev. David Jardine, it will be seen how rational Christians have disavowed the essentially constituent parts of Presbyterian ordination:

"We" (p. 41) "assume no authority over Christian churches or ministers, nor have we the vanity to think that we can communicate any ministerial gifts or graces to them. These we believe to be the effects of the blessing of God on the use of the means of spiritual improvement which he has afforded them; and when a church or society of Christians has chosen such a person for their pastor, and he accepted their invitation, nothing more is necessary to constitute the relation between them."

It will now, Sir, remain for me to consider the reasons which have been urged for continuing this harmless species of ordination—for retaining the name, when the thing is so essentially changed. But this I am under the necessity of reserving to another communication.

RURIS COLONUS.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*Three Additional Letters addressed to the Ven. and Rev. Francis Wrangham, &c.* By C. Wellbeloved.

(Concluded from p. 168.)

IT may be desirable that we now look back upon the polemical discussion, of which the "Three Additional Letters" form a part. The object of Archdeacon Wrangham, in his "Charges" of 1822 and 1823, appears to have been, not so much an illustration or defence of the received doctrine of the Trinity, as the destruction of the credit of some of the most celebrated advocates of Unitarianism; against passages in whose writings he brought, or rather repeated, accusations, which, could they be substantiated, would seriously affect the moral character of the authors, and which are calculated to inflame the prejudices of many of his readers. Was such an attempt, from such a quarter, to pass without notice, and without rebuke? "The sages in the healing art have laid it down as a maxim, *Nullum capitis vulnus contemnendum*: the sage in human life might with equal truth establish the position, that no attack on moral character, is to be slighted."* This remark, may occasionally be as applicable to "bodies of men," as it always is to individuals; and it is eminently so to religious bodies. Mr. Wellbeloved, therefore, has obeyed the dictates of a correct judgment, and of generous feelings, in proposing it as his chief design, to repel the dignitary's misrepresentations. This was the unpleasant but unavoidable task in which our author engaged. His own language to his opponent, is,

"I have compared your quotations, and shewn them to be inaccurate; I have examined your reasonings, and proved them to be unsound; I have scrutinized your accusations, and demonstrated them to be groundless; I have traced your authorities, and exposed their insuffi-

ciency, and I have detected you in adding to the errors by which you have been yourself misled, errors of your own, adapted still farther to mislead others."—P. 15.

All this Mr. Wellbeloved, most assuredly, has effected. Never, in our own judgment, was triumph more complete. Yet the writer of these Letters contends for no personal victory, but simply for the cause of scriptural though obnoxious truth; and we are persuaded that he would far rather have discussed with the Archdeacon of Cleveland the sense of controverted passages in the Sacred Volume, than have found himself compelled to employ his pen chiefly in demolishing the "work of crimination." In estimating our author's polemical labours and merits, it must be recollected that the nature of his replies has been what the substance and the style of his opponent's two "Charges" made essential. If the present discussion has not principally or even greatly turned on the criticism and interpretation of the Scriptures, it is because the venerable dignitary has, for the most part, resorted to other ground.

That "high-seasoning of controversy,"* of which Bishop Horsley was so enamoured, and which, it must be admitted, he profusely used, has no charms for men who feel that religion ought to be vindicated in the spirit of religion. There is a majesty in Divine Truth, (and as such we regard severally our theological sentiments,) which ill accords with railing, with banter, with sarcasm, or with any thing like the sallies of malignant wit and humour. An argument cannot be answered by a sneer: nor should a play on words be introduced, with the view of diverting our attention from groundless statements and feeble reasonings. It cannot gratify us to advert on these practices in Archdeacon Wrangham, on his unbecoming spirit and language as a controversialist. From a clergyman of his station

* Letters from a Father to his Son, &c., by J. Aikin, M.D., ed. 2, Vol. I. p. 112.

* Tracts in Controversy with Priestley (1812,) p. 323.

and character we should have expected better things. We should with difficulty have believed that he could so violate all the common laws of courtesy and decorum. Unacquainted with him in any of the intercourses of private and social life, (strangers even to his person,) we, nevertheless, are not ignorant that in these he exhibits kind and polished manners. In academical and in literary reputation he deservedly stands high: and in some of his former writings—nor least in those of his translations from Milton's Latin Odes, &c., which adorn the pages of the life of our sublime poet by Dr. C. Symmons—we have warmly admired the elegance of his taste and style. Even for traces of that elegance we search in vain through his Archidiaconal Charges. It will soon come in our way to inquire, by what singular fatality he and not a few other dignified ecclesiastics lose their accustomed urbanity, the moment they touch the weapons of theological warfare; how it happens that *they* then divest themselves of the ability of writing purely and chastely, handsomely and politely. Such an effect, we believe, must be resolved into general but powerful causes.

Amidst much that might have awakened strong personal indignation, Archdeacon Wrangham's opponent has maintained an exemplary forbearance, nor clothed his arguments and remonstrances in language, of which he has need to be ashamed. That insult and injury should be spoken of in exactly the same terms and manner in which we speak of the favours bestowed on us, is more than can be looked for from human nature; more than Christianity itself requires. It became incumbent on Mr. Wellbeloved to reprove his antagonist for many a rash and wrongful assertion. The reproof is administered, however, with dignity and with firmness: the sword which this gentleman draws in his honourable combat, is a keen and admirably tempered weapon, and no "rustic cudgel;" * forced to contend, he contends lawfully, nor makes use of arms which the rules of civilized warfare have long since stigmatized. Of the rank

and office and reputation of the Archdeacon of Cleveland he never loses sight: and, compelled, as he is, to censure in strong and decided terms, he censures with deep regret.

Let persons whose habits of mind and life render them unbiassed judges of the spirit and style of this controversy, take up the tracts which compose it, and pronounce their opinion. A few persons such as we have described, may surely be found; some who not merely are strangers to the external situation and the previous writings of the combatants, but whose decision will not be made under the influence of ecclesiastical or theological attachments. Let men of this character say, whether from the pages of Mr. Wellbeloved's sets of Letters they have not received ample and valuable instruction, communicated in a language and tone suited to its high importance; while in the Charges and Appendixes and Notes of Archdeacon Wrangham they view more of invective than of reasoning, and the almost perpetual attempt to disguise weakness of proof and a scanty knowledge—in many instances an absolute ignorance—of scriptural exposition and criticism, under ill-placed sarcasms and pompous flourishes.

Properly speaking, the controversy before us is not *local*: Mr. Wellbeloved's labours in it must have caused it to be *public*. Remote as is the district where it originated, and has been waged, still it presents itself to the world; nor does only one province of the kingdom, however extensive and considerable may be that province, feel an interest in the refutation of false accusations, when men of high character are the subjects of them, and in an abstract of powerful reasoning, on a topic of primary and acknowledged moment. The reader of the "Three Letters," and of the "Three Additional Letters," will receive from them no superficial knowledge of the history and the state of the discussion, which has long been carried on by Unitarian Christians and their opponents.

That such a discussion should exist, and even be zealously pursued at this period of time, and in this quarter of the globe, may, at first view, strike us with astonishment, not to say, with perplexity and mortification. In our

* Gibbon's Miscellaneous Works, 8vo. IV. 605.

own part of the United Kingdom, at least, the theological and the learned world are nearly unanimous in rejecting the doctrine of Transubstantiation. Yet Transubstantiation has more direct evidence in its favour than either the Athanasian or any other system of the *Trinity*. From the words, "This is my body," and from many expressions in the sixth chapter of John's Gospel, the Romanist may derive arguments for the conversion of the elements in the eucharist, that are far more plausible than any which the Trinitarian employs for his characteristic tenet. Transubstantiation is not, like the Trinity, a matter of *inference*: nor is it placed merely on the ground of church-authority. Its advocates declare that it is taught *literally* and *expressly*: and they err in their interpretation, solely because they will not expound Scripture by itself; because they will not distinguish between the declaration of a fact and the statement of a resemblance. Trinitarianism possesses not even those specious attestations which Transubstantiation finds in *genuine* Scripture, when judged of exclusively by its appearance and its sound, by detached sentences, and by single clauses. What is it then which upholds the belief and the profession of Trinitarianism? The principal support of the doctrine will be seen in the services and forms of the Established Church: with these it is thoroughly incorporated; and to defend the Trinity, is therefore, in the opinion of most men, the same thing as to defend the ecclesiastical constitution. We may repeatedly enter even those houses of Protestant Dissenting worship, in which reputed Orthodoxy is strenuously inculcated, and yet may not hear such invocations of "Three Persons," separately and jointly, as occur in the Litany of the Church of England. Human nature remaining what it is, a vast body of individuals have an interest in maintaining the truth of the articles to which they have subscribed, and the purity of the worship that they stately conduct.

As we glance at the theological controversies in this country, from the Revolution down to the present times, we shall be persuaded that the great questions concerning "the person and pre-existence of Christ," have

been more agitated towards the end of the eighteenth and at the beginning of the nineteenth century than in any former division of the period of which we speak. The subject was not altogether forgotten during the reign of William and Mary: it is remarkable, nevertheless, that the discussion which then arose respecting it, was chiefly between a celebrated *real* and a no less celebrated *modal* Trinitarian; between Dr. William Sherlock and Dr. Robert South.* An æra at which penal laws are enacted against the supposed opponents of religious truth, is not, in general, likely to be the æra of argument and investigation: and neither civil nor ecclesiastical liberty was so well understood or exercised even at the Revolution, and for many years afterwards, as not to receive dreadful wounds from those who professed to be the assertors and the friends of freedom. While Anne swayed the British sceptre, the disputes between the theologians of the day, were rather on schism—on conformity and occasional conformity—than on points of doctrine. One very memorable exception there, undoubtedly, was, in the case of "honest Will. Whiston," whose expulsion from the Lucasian Professorship of Mathematics, in the University of Cambridge, on the ground of his Antitrinitarian heresy, took place on October 30, 1710, and who, in the following year, was, on the same account, embroiled with the convocation. In the subsequent reign, this learned and excellent man engaged in a controversy with the Earl of Nottingham,† "concerning the eternity of the Son of God, and of the Holy Ghost." Contemporary with Whiston was the Rev. Thomas Emlyn, who suffered imprisonment for his assertion of the Supreme Deity of God the Father, and was a most able champion of that primary tenet of natural and of revealed religion. In the year 1719-20, which, in other respects, was a conspicuous though no honourable period in British history, violent disputes about the doctrine of the Trinity arose in the metropolis, and in the West of England: these convulsed

* Mon. Repos. XX. 39.

† Whiston's Memoirs, pp. 248, 249, and the Catal. of R. and N. Authors, article, Daniel Finch, &c.

the Protestant Dissenters, still more than the members of the Established Church; and it was on occasion of the famous decision of a body of Non-conformist ministers, of their resolution by a small majority, *not* to subscribe to the first article of the Church of England, that Sir Joseph Jekyll declared, "the Bible had carried it by four." Only a short time before this stormy season, the great name of CLARKE had powerfully awakened public attention to the "Scripture doctrine of the Trinity." His work, so entitled, is still read; the writings of such a man being composed of no perishable materials, and possessing more than a temporary interest. But the controversy which it occasioned, almost ceases to be remembered; though it made a strong impression upon a number of the clergy, and the Dissenting ministers of a former generation. Several, indeed, of the dignitaries, and some even of the prelates, in the reign of George the Second, appear to have been by no means fond either of lofty ecclesiastical claims or of those views of the Trinity which are stated in human creeds. A large and most respectable class of men, followed Dr. S. Clarke—not, perhaps, in all his religious tenets, but certainly—in his manner of investigating the sense of the Scriptures, and of submitting to the world the result of the investigation. They resembled him, too, in that sobriety of mind, and vigour of understanding, and genuine candour and catholicism of spirit, which are yet more valuable than all the treasures of the profoundest and amplest erudition. Who that can estimate the characters and writings of such individuals as Jackson, (of Rossington,) Sykes, Jortin, the Bishops Clayton and Hoadly, and of others who were formed in the same school, and who laboured in the same field, but must lament that they have left so few successors? By these sons and ministers and guardians of the Episcopal Church her reputation was sustained and extended; while, in a different sphere, Lardner and Lord Barington were either illustrating and supporting the evidences of our common Christianity, or jointly discussing "the doctrines of the New Testament, with regard to the person and pre-existence of Christ." The masterly

and, we must think, unanswerable "Letter on the Logos," was drawn up in 1730, though it was not published until a considerable time afterwards: the more generally and the more attentively it is read, the higher will be the value placed on its learning, its arguments and its temper.

In looking back on the theological debates of the last age, we shall discover that, although the Trinitarian controversy was kept alive, other questions occupied, nevertheless, a larger portion of the public mind. The more prominent controversies were the *Protestant*, the *Deistical* and the *Bangorian*. At the same time, the inquiry which respected the object of worship and "the person of Christ," did not fail to associate itself, in a great degree, with vindications of the rights of conscience, with fearless statements and irrefragable proofs of the sufficiency of Scripture, and of the unlawfulness of subscription to human articles of faith. The intimate alliance between doctrinal truth and an opposition to ecclesiastical and priestly claims, was especially developed in the several cases of Whiston and of Emlyn, and in those proceedings, at Salters' Hall, and at Exeter, with which we cannot refrain from connecting in a particular manner, the names of Peirce and Hallet.

The *politics* (so we are compelled to style them) of the State and those of the Established Church, are inseparably related to each other, and bear, with hardly any variation, the same character. Scarcely had George the Third ascended the throne, when it became evident that the court cherished a strong prepossession in favour of those high maxims of government, which the once formidable efforts of the Pretenders had placed in a sort of *abeyance*. The new reign excited some hopes, and some apprehensions, that seemed to have been dormant. Its commencement was dark and inauspicious, and presented scenes, over which the enlightened historian would gladly draw the veil, did not a faithful regard to the interests of his country and of posterity forbid his silence. The first memorable event connected with theology, and with ecclesiastical discipline, was the defeat of the *petitioning clergy*, in 1772. A number of the ministers of the Church of England, and among

these a most valuable predecessor of Mr. Wrangham's, in the Archdeaconry of Cleveland,* implored the Legislature to grant them relief in the matter of subscription. It was their prayer that, instead of being required to avow their belief in a long series of articles of human composition, their recorded faith in the Divine authority, and in the sufficiency, of the Scriptures, might be accepted. Compliance with this petition was refused: and it was refused on principles that we deem totally inconsistent with those of Protestantism. From that period a change has been visible in the actual spirit of the church, and in the theological character of the body of its officiating members. The age of the *Blackburnes* and of the *EDMUND LAWS* has passed away. When the clerical petition was lost, a golden opportunity of rendering the English Church truly *Protestant* was neglected:

Ex illo fluere ac retro sublapsa referri
Spes Danaum.

The unreasonableness, the injustice, the inexpediency, the multiplied and positive evils of the terms of clerical subscription, had been clearly pointed out; † the advantages of the proposed alteration, as fully and distinctly represented. Nor has the question been since revived; but is deferred, as far as we are capable of judging, to the *Greek calends*.

Had the prayer of the petitioners been granted, what would have been the consequences? A large, respectable and influential body of men, would have possessed a motive of which they are now destitute to search the Scriptures: they would not have been awed or bribed into the implicit adoption of

a parliamentary creed. We should have found the studious part of them still more intent on the acquisition of theological learning than of science and elegant literature. Religious controversy must then have been occupied with *analytical* investigations and statements of the meaning of the sacred volume; instead of dealing so lavishly in disgraceful personalities, in borrowed misrepresentations and invectives, and in the repetition of objections long since confuted and exposed. The minister of an avowedly Protestant Church, who yet knows and feels that he must bow without reserve to human authority, nor deviate, either to the right hand or the left, from the prescribed track, naturally substitutes the contemptuous airs and style of the haughty ecclesiastic for the Christian moderation of the lover and votary of truth: and he interprets Scripture by his articles, and not by those sound principles of exposition, which he is perhaps in the habit of applying to compositions of infinitely lower value.

This has been the tendency, and this the effect, of that pertinacious adherence to creeds fabricated by men, which the events of the last half century have, in certain quarters, considerably strengthened. Whatever be the individual characters of numbers—perhaps of the majority—of the episcopal clergy, they appear on the stage of controversy (no doubt with some most honourable exceptions) rather as hired champions than as fair and manly combatants: nor are they very scrupulous as to the weapons that they use, or to the mode of their carrying on hostilities. Let the polemical labours of Horsley and of Magee, in particular, attest the correctness of our remark. We doubt whether in the reign of George the Second services like theirs would have been rewarded with the mitre: we doubt whether controversial volumes like theirs would have existed, had the petitioning clergy succeeded in their application; had scriptural knowledge and inquiry continued to advance among the ministers of the Church of England.

There is nothing that we would more studiously avoid than indiscriminate censure. Neither in private nor in public would we bring sweeping accusations against the body of the clergy. Our personal respect for

* Francis Blackburne, M. A., author of the *Confessional*, &c.

† By a living writer this subject has of late been treated of acutely, forcibly and concisely. "A schoolmaster," says he, "would not be looked upon as sane, who, instead of putting Euclid's Demonstrations into the hands of his scholar, should, without the Demonstrations, put the Propositions into his hand, and give him a guinea for signing a paper declarative of his belief in them, or lock him up for a couple of days without food, on his refusal to sign it. And so in chemistry, mechanics, husbandry, astronomy, or any other branch of knowledge." See p. 65, of Jeremy Bentham's *Book of Fallacies*.

many of them, however, is entirely consistent with the belief that, in their corporate capacity, and under the existing obligation to subscribe to articles which the vast majority of their number cannot have examined, they, in effect, take human authority, rather than the sacred volume, as the standard of their religious faith. It is a dreadful evil, and a copious source of other evils: and we grieve for those by whom, and for those in regard to whom, such offences come. Few things are more desirable than that the Established clergy, both as individuals and as a class of men, should forbear to step beyond their proper sphere; and should gently yield to the improving spirit and knowledge of the times. Let them be the first to lift up their voices in behalf—not of antiquated, intolerant and proscriptive statutes, but—of the rights of conscience, of brotherly love, and of an equal participation in civil privileges and political eligibilities; let them be exclusively intent on diffusing, by their labours and examples, the mild, benevolent, humble spirit of Christianity, and they will have a large share in the affection and esteem of all the wise and good of all denominations. When they embark on the tempestuous ocean of controversy, let it be seen that they are not unprovided with fit materials for the ballast of their vessel, and that they possess sufficient temper, skill and self-command to steer their course. The worst enemy of the Church, could scarcely frame a more fatal wish against it than that its leading articles may continue to be defended in the language and the manner in which they have of late years been defended: its most enlightened friends, on the other hand, will be supremely desirous of the revival and increase of scriptural learning among its sons; since it may with confidence be stated, that they who carry this learning to the discussion of points of doctrine, will hardly ever fail of being characterized by moderation combined with firmness.

This is the distinction of Mr. Wellbeloved. He writes like a man who, being humbly and reasonably persuaded that he has truth on his side, feels himself under no temptation to address the prejudices and passions of his readers. While he makes his theological knowledge—and it is various

and solid—to bear upon his subject, he is free from pedantry and ostentation, nor indulges in wanton digressions and irrelevant quotations. He has that judgment and good sense and penetration which qualify him for using his weapons with propriety and effect. In Mr. Wellbeloved, learning is not an acquaintance with a number of insulated facts, which he cannot arrange, and upon which he cannot reason, but the companion and the instrument of thought; a cause essentially sound and good, is not in any trifling degree recommended and adorned by such an advocate.

We particularly admire the judicious and affectionate zeal of the Archdeacon of Cleveland's opponent in repelling the blows aimed by the dignitary against the illustrious dead. Living authors, when unjustly attacked, can, if they please, defend themselves. But, after the grave has imposed its silence on those who formerly needed no stranger's pen to vindicate their injured and insulted fame, as, on the one hand, there is a want of manliness in renewing personal charges and invectives, which had long since been answered, so *he* exhibits a generous and honourable spirit who comes forward in the character of the discriminating and grateful advocate of traduced piety and virtue, of superior talents and extensive learning. While Unitarian Christians will not acknowledge "any master upon the earth," they gladly own, nevertheless, their peculiar obligations to the labours and the example of Dr. Priestley: they are not the less attached to his memory, because he suffered calumny and loss, for the sake of what they believe to be the truth: nor is it possible for them to read without lively pleasure the remarks of the writer of the "Three Letters" and of the "Three Additional Letters," concerning the temper and the polemical works of that distinguished individual.

An able Transatlantic author, in a note to an ordination sermon, which he delivered last summer, takes a less favourable view of Priestley than a personal intercourse with him, and a just acquaintance with his writings, would have presented. Rapidity and profoundness of thought, are not necessarily incompatible with each other: and in this great man both these pro-

perties met; as eminently appears in those of his volumes which treat of subjects connected with the laws and operations of the human mind. There is, no doubt, a very large class of readers, to whom he seems more rapid than profound, merely because he expresses himself naturally and with ease; because his style is not turbid and cloudy, but "deep, yet clear," reflects like the mighty and unruffled ocean, the treasures which for many a fathom lie beneath. Among such readers we are unwilling to rank *Dr. Channing*,* of whom, however, we must suppose that he cannot be extremely familiar with the *Essays prefixed to the abridgement of Hartley on Man*, with the *Letters to a Philosophical Unbeliever*, and with the *Observations on Education*. Nor can we admit that the celebrated person of whom he speaks was "constitutionally deficient in moral enthusiasm and deep feeling." We are even of opinion that had not Priestley possessed a considerable share of both, he could not have so written† and so taught as he did; could not have been so dauntless and persevering, have so laboured and suffered, have been so elevated above the fear and attractions of the world, or have quitted life with so much of Christian dignity and hope. Let it not be hastily taken for granted that "moral enthusiasm and feeling" belong exclusively to some gifted poet, some wanderer and solitary, on the margin of a lake, or on the summit of a mountain: they may also be found in many a philosopher and divine; and we think that in every correct sense of the words, they were qualities of Priestley. In particular, his *Devotion* was an *habitual* and a master-spring of action: it governed, as they who had intimate access to him readily discerned, all his conceptions and all his affections. He would pass a most precipitate judgment on Dr. Priestley, who should question the warmth of his piety, only because it was not obtrusive and ostentatious. Dr. Priestley was *spiritually-minded*: this is the deliberate, well-considered

testimony, declared by some who had the best means of estimating his private character, who from his conversation and example received their earliest impressions of practical religion, and who, amidst the variations of their theological faith, and its opposition to their illustrious friend's, do honour to themselves and to him, by pronouncing his name with merited reverence and gratitude.

Like Mr. Wellbeloved, we deem highly of Dr. Channing. ["Three Letters," &c., p. 140.] We are not, therefore, the less disposed to neglect the present occasion of rectifying an error, the existence of which, in such a quarter, may seem to be astonishing, and is, assuredly, to be lamented.

The author of these tracts in controversy with Archdeacon Wrangham, deserves praise, not only for their intrinsic value and beneficial tendency, but further for his polemical writings as compared with those of his antagonist, and even with the pamphlets and volumes of some of his fellow-labourers in the cause of Unitarian Christianity.

A correct judgment and taste, in union with appropriate and unostentatious learning, are perceived to mark the Letters of Mr. Wellbeloved: with these his opponent's charges and appendixes are a perfect contrast. Why then has the Archdeacon of Cleveland done such injustice to himself? Why is he thus unscholar-like and inelegant? Because he is little conversant with studies properly scriptural, and has perhaps insensibly been constrained to substitute "railing accusation" for inquiry and argument.

The simplicity of Christian truth, will not greatly suffer even in the hands of a feeble advocate: the force of truth, is far from depending altogether on "the strength of the arm that hurls the weapon; the power being contained wholly within the weapon itself, and having equal force whether it is discharged by a child, or by the arm of a giant."* Christian Unitarianism is, in its nature, as in its evidences, so plain and scriptural, that even when stated by men of extremely weak judgment and circumscribed information, it has gained a

* Mon. Repos. XX. 7.

† In this light the *Dedication* of the second volume of the "Disquisitions," &c., to Dr. John Jebb, is surely deserving of regard.

* H. Cooper's Speech in Westminster Hall, Nov. 15, 1820, p. 26.

substantial triumph over writers well skilled in the arts of popular illusion. On the same account, it has obtained the victory in instances where the defence of it has been accompanied by much irrelevant and digressive matter, or by considerable bitterness of sarcasm and crimination. The "Three Letters" of Mr. Wellbeloved, and his "Three Additional Letters," come before us with none of these disadvantages: of his correct and various knowledge he makes a most judicious use, and strictly observes arrangement and order, courtesy and decorum. In a literary no less than in a theological view, these pamphlets do him high credit, and are worthy of the very honourable and important office which he sustains. Among a number of respectable and successful associates in the thorny field of controversy, he appears with particular distinction.

Until scriptural studies are far more generally and assiduously cultivated, other *Wranghams* may be expected to arise. Let polemics, however, resembling that dignitary, learn, from the issue of the present discussion, to be more circumspect and cautious: let them not presume on the alleged utter insignificance of the advocates of Christian Unitarianism, but know that there are those who can expose ignorance and repel slander. For what we believe to be "the truth as it is in Jesus," we can scarcely form a better wish than that, whenever so assailed as by the present Archdeacon of Cleveland it has been assailed, it may obtain some *Wellbeloved* for its defender! Such a defender will not be wanting, if we patronize as we ought the great cause of a sound theological education. With nothing short of this must we rest satisfied: its moment is only inferior to that of religious principle. Unlearned or half-learned teachers of Christianity, will in many cases do it a "mighty wrong."

N.

ART. II.—*Sermons on the Study of the Bible, &c.* By Wm. Bruce, D. D., &c.

(Continued from p. 172.)

DR. BRUCE enters in Sermon VI., entitled "Our Saviour's Doctrine concerning himself and the Holy

2 G

Spirit," upon the proper Arian doctrine, as it is held in modern times. He opposes equally the hypotheses of the Trinitarians and the (English) Unitarians, and seems to build upon the maxim *medio tutissimus*. According to him, the soul of Christ animated the body of Jesus, and hence Jesus Christ may be considered as possessing two natures, an angelic and a human. This appears to us to be a gratuitous supposition. If it serves to explain a few doubtful texts of scripture, it involves not a few difficulties. We may fairly ask, *when* the angelic soul became united with the human body? At the birth of Jesus, or on his assuming the Messiahship, or at any point of the intermediate time? If the accession took place before manhood, there was not so much the union as the *absorption* of an angelic spirit; if it did not take place till Christ, in the scriptural sense of the phrase, "came into the world" and assumed a public character, we shall in fact attribute to him three, instead of two, natures: and in this complex nature it would seem absurd to predicate of him any thing purely human. The force of his moral example and the lesson of his resurrection are on this, as well as the Trinitarian scheme, nearly lost.

The Holy Spirit is regarded by our preacher as a person, "a separate intelligence subservient to Christ" (p. 119). This, let not Dr. Bruce be alarmed, is real Socinianism. He will find the notion asserted by Mr. Biddle in the first of the old Unitarian Tracts, 4to., in a Letter to Sir H. V. Mr. Biddle professes (p. 12) to believe the Holy Spirit to be the chief of all ministering spirits, and places him in the third rank after God and Christ. Dr. Bruce may, however, fairly plead that the doctrine has been Arianized by its adoption by Mr. Hopkins, the learned author of the "Appeal to the Common Sense of all Christian People," pp. 66, &c.

Dr. Bruce is obscure upon the subject of creation by Christ, p. 127. We believe he means to represent him as the Creator of the natural world. On what slight foundations does this stupendous hypothesis rest! For our own part, we cannot hesitate a moment in assigning a figurative sense to those passages in the New

Testament that represent Christ as a creator; and we venture to say that the late Mr. Tyrwhitt's short paper upon this subject (Commentaries and Essays, II. 9, &c.) presents the true key to these hyperbolical passages.

If we are dissatisfied with Dr. Bruce's exposition and defence of his own system, we are altogether pleased with his confutation of the Trinitarian doctrine, in which he speaks out as plainly as the (English) Unitarians.

In Sermon VII., on the Pre-existence of Christ, we find the usual array of texts in favour of the doctrine. Dr. Bruce has not examined them very critically, nor in most instances has he condescended to notice the proper Unitarian exposition. Enjedinus (Explicationes loc. Vet. et Nov. Test. ex quibus Trinitatis dogma stabiliri solet) points out a more excellent way of interpretation.

We suspect Dr. Bruce has not very closely studied the Unitarian controversy. He must have laboured, at least, under want of memory, when he wrote the following passage:—"Those who deny it" (the pre-existence of Christ) "are forced at the same time to expunge the commencement" (we pass by this phrase) "of Matthew and Luke, and this without any warrant or authority from manuscripts." (P. 132.) Is it possible that Dr. Bruce does not know, that all Unitarians do not reject the introductions to these two Gospels, and that some that question the genuineness of Matthew's receive Luke's! He evidently confounds the miraculous conception of Christ with his pre-existence, whereas they have no logical connexion. The earlier Unitarians made no scruple of admitting the former. Dr. Lardner has Four Discourses on Dr. Bruce's text, Philip. ii. 5—11, which our author would have done well to consult. With these before him, he would, we think, have been less positive in some of his comments and assertions, and he would have been spared these remarks upon the singular passage just quoted; for Dr. Lardner uses the language in which the miraculous conception is stated as an argument for the proper humanity of Christ. He says of those that hold "the Nazarean doctrine," that their sentiment concerning our blessed Saviour is, "that he is a man

with a reasonable soul and human body, especially favoured of God.—Of which there are these proofs. He was born of a woman.—We have an account of our Lord's nativity in two Evangelists, both agreeing that he was born of a virgin, and *conceived by the Holy Ghost*, as it is expressed in the Apostles' Creed, Matt. i. 18—25; St. Luke i. 26—38. Must not this be reckoned full proof, that Jesus was a man, and that it was designed to represent him to us as such? Not made as Adam, but born of a woman, not in the ordinary way of generation, but of a virgin, by the immediate operation and miraculous power of God. See Luke i. 35."* Four Discourses. Dis. III. p. 49, or Works, 8vo. X. 623.

When Dr. Bruce accuses the Unitarians, of Dr. Lardner's school, of "perversion" and "distortion" of scripture, he uses the allowed language (though it is somewhat harsh) of controversial theology; but in the following passage, there is a sarcastic tone, scarcely becoming in one who courts the praise of being a "moderate" divine, and, unless the Doctor know infallibly that he is right and the Unitarians wrong, reflecting by possibility upon the Evangelists and the whole scheme of divine revelation.

"Who can believe, that the well-beloved and only Son of the Most High, the brightness of his glory, and the express image of his person, was the Son of a Jewish Carpenter; and that God manifested that tender love to the world, which is so much celebrated by the Sacred writers, by parting with *this dearly beloved Son of Joseph*, to be the propitiation for the sins of all mankind?"—Pp. 134, 135.

* We are tempted to quote Dr. Lardner's next paragraph: "Nor may it be amiss to observe here, that in the fore-cited evangelists are two pedigrees of Jesus; one carrying his genealogy up to David and Abraham, the other as high as Adam: to satisfy us of his humanity, and to shew the fulfilment of the Divine promises concerning the great person who was to come, and that Jesus was the seed of the woman who should bruise the serpent's head: the seed of Abraham in whom all the families of the earth should be blessed, and the Son of David, in whom the everlasting kingdom promised to that patriarch should be established."

We do not think that Dr. Bruce gains much to his hypothesis by shewing that the pre-existence of souls has been a prevailing Heathen and even "confused" Jewish notion, or that he establishes a reputation for metaphysics by arguing "that we are all at this moment in a state of pre-existence, with respect to the life to come—we are certainly now in a pre-existent state; and, *for aught we can tell*, we may have been in a state of being prior to this." P. 141.

The latter part of this Sermon is upon the example of Christ, and Dr. Bruce endeavours to shew that it is peculiarly powerful upon the Arian scheme. Dr. Lardner (*ubi sup.*) objects to this scheme that it fails remarkably in this very particular, and his view of the subject is to us far more satisfactory than our present author's.

We quote one passage in which we are glad to see that Dr. Bruce avows himself an Unitarian in his *worship*:

"Wherefore God hath highly exalted him, and given him a name that is above every name." 'Wherefore;' that is, in consequence of his humility and resignation, in relinquishing his former glory, and not considering it as a matter of right, but of favour; and as a reward for his obedience to God, and the important service he had done to man, the Almighty exalted him, even above his former state of glory, and assigned him a yet more elevated rank in the spiritual world; 'that, at (or in) the name of Jesus, every knee should bow in heaven and on earth and under the earth;' that is, that all creatures should do him reverence. It is not meant literally, as some understand it, that we should, on every occasion, bow the head or bend the knee, at the name of Jesus in particular, and not of Christ or Messiah; for this would be a very perplexing, impracticable and useless injunction: besides, that Jesus is not his distinguishing appellation, being only the Greek for Joshua. But it is implied, that he should receive honour and reverence from all mankind. With respect to the degree and mode of this reverence, there is a variety of opinions among divines: some are very scrupulous of exceeding in this respect, and carefully avoid it, even in their hymns. Others think that as there is a degree of external veneration due to superior age, rank or merit, among ourselves; and the demonstrations of it vary according to the just pretensions of the individual; so our

glorified Redeemer is entitled to much higher degrees of veneration, and more solemn demonstrations of reverence than any other creature. Of these divines, some feel no scruple in offering a degree of worship, of a nature, however, subordinate to that paid to his Father, while the large majority of Christians seem inclined to make no distinction at all. Among these sentiments each individual will make a selection, according to his own feelings and convictions. For my own part, I am persuaded, that direct worship, adoration, confession and supplication, should be confined to the Almighty. Any transfer of these to an inferior being, I conceive to be absolutely forbidden by the Supreme Being himself; and in his own case expressly rejected and disclaimed by our blessed Lord. We are not, therefore, to address our prayers, in any case, to Christ, but to the Almighty, through him as Mediator. I would say with the angel in the Revelations, (*Revelation*,) when John fell down before him, 'See thou do it not; he is thy fellow-servant,—worship God;' and with our Lord himself, 'Thou shalt worship the Lord thy God, and him only shalt thou serve.'—Pp. 142—144.

(To be concluded in the next Number.)

ART. III.—*The Country Minister.*
(Part Second.) *A Poem, in Three Cantos, with other Poems.* By the Rev. J. Brettell. 12mo. Pp. 181. Whittakers.

THE readers of Mr. Brettell's former poems will receive with pleasure the announcement of the little volume before us. They will again be delighted with nature, simplicity, and all the melody of verse.

"My object, in this poem," says the author, (Pref. p. 6,) "has been, to describe the retired and domestic life of a Country Minister; possessing from nature an imaginative and sanguine temperament of mind, but, from the melancholy impression left by the misfortunes of early life, and from the gloomy influence of secluded habits, as well as adverse circumstances, at a later period, inclined to pensive and querulous musings." The description of a course of domestic enjoyment uninterrupted by disappointment and care and sorrow, might have been more attractive to the reader, as well as more pleasing to the writer; but it is sometimes, even in our hours of literary amusement, "better to go to the house of mourning, than to go

to the house of feasting:" the mental and corporeal sufferings and untimely death of the hero of this tale may be an useful lesson to those whose respectful attention and friendly exertions would save many a man of worth and genius from a similar fate; whilst the melancholy sketch at the same time, warns the retired student against the morbid sensibility to which his habits and situation render him peculiarly liable, and which too often counteracts the influence of pure principle, pious feeling, and conjugal happiness. The effect of penury and anxious care is well portrayed in the 5th Canto:

" Opposing duties now distract his mind,
With care perplex'd, to toil too long
confin'd:

For when, with day's laborious work
oppress'd,
His weary frame demanded needful
rest,

The lonely vigils of the studious night
Were oft prolong'd to morn's return-
ing light,

Which mingled with his lamp's ex-
piring gleam

The faint, cold lustre of its purer
beam;

And day itself, ere sleep had clos'd
his eyes,

In all its brighter radiance oft would
rise,

Glow o'er his cheek, pale as some
marble tomb,

And shew, but not revive, its faded
bloom.

" Oh! bless'd, whose days in one pur-
suit are spent,

To one sole object all their studies
bent,

Not wanting leisure, when the mind,
o'erwrought,

May rest from too intensely labouring
thought.

With baffled aim th' exhausted spirit
tries

In fancy's lofty flights sublime to rise:
Its heaven-born powers unfold their
wings with pain,

And in the effort sink to earth again,
Whilst, spent with toil, the soul can
rise no more,

Compell'd to creep, tho' longing still
to soar.

" How oft o'er his vain toil would Al-
fred sigh,

Hang o'er the blotted page with
thoughtful eye,

And hope success, tho' late, would
crown his care—

Vain hope! at last resign'd to sad
despair.

Yet were there times when inspiration
came

In looks of lightning, and in words of
flame:

But these inspiring moments might
not last—

The transient ardor from his spirit
pass'd,

Fleeting as sunshine on a wintry morn,
Ere aught beneath its fruitless ray is
born!"

Pp. 11—13.

The author shews, in the character of Alfred's wife, how justly he appreciates the power of a timid, gentle female to support her husband's integrity, when the worldling and the bigot would tempt him to adopt a more lucrative religion, and to alleviate his sufferings when his overtaken mind is quitting its earthly abode: we select the two following passages:

" Her soul beam'd forth indignant in her
glance:

' Renounce thy creed!—nay first re-
nounce thy life,

And perish all—thy children and thy
wife:

Ere thou for gain forsake thy father's
God,

And leave the path in which thy sires
have trod.

No: let the worst of human ills be-
fall—

Virtue, unmov'd by pain, can bear
them all,

Less wretched, when oppress'd by hard-
est fate,

Than vice, tho' dress'd in purple robes
of state.

Oh! then, my Alfred, as in all the
past,

Still let thy worth be upright to the
last—

To others leave their splendour, and
their pride,

And let the sons of wealth the poor
deride:

Thine be the greatest bliss to mortals
given,

A peaceful conscience, and approving
Heaven!"

" Woman! dear partner of our softer
hour—

On life's frail stem the loveliest, tea-
derest flower—

Thy form so slight, so delicately fair,
It asks supporting love's most gentle
care—

When every sunny beam of joy is fled,
And sorrow's tempests darkly round
us spread,

How much thy patient fortitude can
bear,
Thy fond and firm affection nobly
dare !
So timid in the sunshine—in the storm
Intrepid is thy soul—and thy weak
form,
Where man's more boasted strength
would feebly shrink,
Undaunted stands on ruin's awful
brink."

Pp. 52, 53.

"When Fortune's sunshine gilds youth's
roseate bowers,
To lie inglorious 'midst the scented
flowers,
And bask beneath the light of beauty's
smile,
Or breathe the whisper'd vows that
still beguile,
This is not love—tho' such it falsely
seem
To hearts entranc'd in passion's idle
dream—
But, when life's sunny beams are all
o'er-cast—
Joy's sweet flow'rs wither'd by misfor-
tune's blast—
Unmurmuring then, to tread the dreary
shade,
That cheerless want and its dark woes
have made,
Smile 'midst the gloom, and, with the
tender art
Affection teaches, raise the drooping
heart :
Or, should disease throw its destructive
blight
O'er days of bloom, and hope, no
longer bright,
To watch with patience near the suf-
ferer's bed,
Wipe the chill brow, and hold the
fainting head,
Whilst the full eyes are rais'd to heaven
above,
And sorrow swells the heart—Oh !
this is love."

Pp. 95, 96.

Some copies, the author informs
us, of the first part of "The Country
Minister," remain unsold ; but should
any one who has the volume now pub-
lished be unable to procure the former,
the merit of the work consists so
little in the mere incidents, that the
second part may be read with pleasure
by itself.

ART. IV.—*Compiled Prayers, adapted
to Family Worship and Closet De-
votion: with an Essay on Prayer.*
12mo. Pp. 196. Bristol, printed
for T. J. Manchee ; and for Taylor
and Hessey, London. 1823.

THIS little manual of devotion is
compiled by the respectable au-
thor of the "Appeal to Scripture,"
"Brief Account of the Unitarians,"
&c. (See our last number, pp. 172,
&c.) It consists of services for morn-
ing and evening, and for the Lord's
day, and of "Occasional Prayers" for
children and young persons, and
adapted to the various changes of the
human condition. For simplicity,
pure doctrine and rational fervour,
we can cordially recommend it as a
companion to the Closet and Family-
Altar.

Of the "Essay," a highly-esteemed
minister, whose mind and character
render him a truly competent judge,
says, in an extract from a letter lying
before us,

"I have never met with any thing on
the subject so likely to lead men to pray,
and at the same time free from admix-
tures of what would lead them to pray
wrong or to form baseless expectations
as to the effect of prayer, and full of
weighty directions as to the way of ob-
taining the spirit of prayer."

In this eulogium we cordially join.
We differ, however, from the Essayist
on one point. He censures (p. xvi.
Note) "the recapitulation of new in-
vocations of God at the head of suc-
cessive prayers," which we humbly
think may give peculiar efficacy to
our supplications and thanksgivings.
The practice takes off the tedium of
what Dissenters, with too much truth,
call the *long* prayer. Who does not
admire the Collects of the Common-
Prayer Book and the Missal, of which
the appropriate invocation is the great
beauty? A hymn of praise is natu-
rally addressed to the Giver of good ;
a penitential psalm to the Father of
mercies ; and a prayer in affliction to
the God of all comfort.

OCCASIONAL NOTICES OF AMERICAN PUBLICATIONS.

(Continued from p. 179.)

WE were led to commence this department of the Repository, by the desire to contribute to a greater acquaintance between the English and the American Unitarians; and we began with the *Correspondence on the Prospects of Christianity in India*, (published at Boston, U. S.,) because it presents a field for mutual co-operation, in which, however, each body is called to labour, and may labour effectually, whether the other do or not. As we have already stated, the pamphlet has been republished in England; and we earnestly recommend it to all of our readers who have not yet perused it.

As we have proceeded in our examination of the *Correspondence*, we have been increasingly struck with the soundness of the views which Mr. Adam unfolds, and the matured wisdom and comprehensive prudence of his suggestions. We are quite satisfied that it cannot be long before the English Unitarians in general will be strenuously solicitous to cooperate with him, and to afford him the means of carrying on, with effect, those services which he is disposed and qualified to render to the cause of Christian truth. But such efforts must not be too long delayed. The work will eventually be done; but, as respects our own exertions, and the individual whose services we may now secure, the time may be passed before we set about it with full purpose and efficacious zeal.

It seems impossible to peruse the *Correspondence* without the conviction that an opening now exists which demands our earnest efforts. We say nothing as to the stigma under which the Unitarian lies, as being deficient in zeal for the promotion of the gospel among the Heathens: we will not here enter on the causes or excuses for our past inactivity: but we say that Providence has opened the door; and that if the life and health of Mr. Adam are preserved for Christian usefulness, and he is enabled by the American and the English Unitarians to devote himself to the great work,

according to the principles which he has himself laid down, and to carry them into effect with the wisdom that marks his communication to Professor Ware, the best results may reasonably be anticipated.

In the able and perspicuous details before us, we have evidence of Mr. Adam's talents and the right direction of his views. In the absence of all moral stigma from those whose creed he has left, and in the direct testimony honourably borne by some of them to his principles and conduct, as well as in other considerations, we have adequate ground for the conviction that he is worthy of our confidence. On some points, too, on which the Englishman can scarcely be a competent judge, we have the best evidence in the testimony of Rammohun Roy: and we will here cite those parts of the *Correspondence* in which that eminent person speaks of Mr. Adam. In answer to Dr. Ware's seventh inquiry, "What is the number of Unitarian Christians, and are they chiefly Natives or Europeans?" Rammohun Roy thus writes:

"The Rev. Mr. Adam is the only Unitarian Missionary in Bengal, and he publicly avowed Unitarianism so late as the latter end of 1821. Notwithstanding the many disadvantages under which he has been labouring, he has brought this system of Christianity into notice in this part of the globe; as previous to that period many did not know that there was such a thing as Unitarianism, and others tried to stigmatize it, in proportion as their prejudices for the corruptions of Christianity prompted them to abuse reason and common sense, without fear of contradiction. Mr. Adam, although he has made no avowed native convert, has already received every countenance from several respectable European gentlemen, and from a great number of the reading part of the native community in Calcutta." —P. 133.

The next inquiry respects the treatment of the Unitarians by other Christians: to this we find it replied,

"The manner in which the rest of the Missionaries have treated Mr. Adam,

since his avowal of Unitarianism, is indeed opposed to the whole spirit of Christianity. But towards other Unitarians, their conduct in general is similar to that of Roman Catholics towards Protestants."—Pp. 133.

In reply to the twelfth inquiry, respecting the aid which may be given by Unitarians to the cause of Christianity in India, Rammohun Roy expresses himself with great earnestness and hope:

"Every one who interests himself in behalf of his fellow-creatures, would confidently anticipate the approaching triumph of true religion, should philanthropy induce you and your friends to send to Bengal as many serious and able teachers of European learning and science and Christian morality, unmingled with religious doctrines, as your circumstances may admit, to spread knowledge gratuitously among the native community, in connexion with the Rev. Mr. Adam, whose thorough acquaintance with the language, manners, and prejudices of the natives, renders him well qualified to co-operate with them with every prospect of success."—P. 136.

On the testimony of one so fully qualified to judge, that *Mr. Adam possesses a thorough acquaintance with the language, manners, and prejudices of the natives*, we have reason to rely with complete satisfaction; and we would ask our Unitarian brethren, on both sides the Atlantic, whether, when the finger of Providence thus points, we have not reason to believe that the time is now come? In efforts to communicate sound knowledge, preparatory to the reception of the gospel, many liberal persons might be found to unite with us: and if we are satisfied with spreading the knowledge of the gospel and its simple practical truths, with the earnestness of affection, as the doctrine according to godliness, and as affording the best hopes and guidance to accountable beings, without entering on those controversies which divide the followers of Jesus, it is probable that intelligent persons who differ from us on those controverted points would rejoice in our success, and probably contribute to aid it. Even if they think that eventually the christianized Hindoos will become Trinitarians, they would be satisfied in teaching the gospel, in the first instance, as Peter taught it to Cornelius. But however this might

prove, it is to our minds clear what the call of duty is to those who believe, according to the simple import of our Lord's words, that this is life eternal, to know the only true God and Jesus Christ whom he hath sent. The most sanguine among us could not have anticipated, ten years ago, that such an opening and such means of employing it, would be presented for the communication of the simple truths of Christianity, as are now existing in Calcutta.

Before we return to Mr. Adam's portion of the *Correspondence*, we will conclude our references to the latter part. Rammohun Roy is decidedly of opinion (p. 135) that much encouragement may be expected from the enlightened classes of the natives of Hindoostan, when the Unitarian system of Christianity is properly inculcated among them: but he is equally decided, that the great bulk of the natives, before they can be prepared to receive it, must be raised by the communication of English knowledge. And the way is happily open for such communication. In reply to the fourteenth question—"Would it be useful to establish Unitarian Missionary Schools for the instruction of the children of natives in the rudiments of a European education, in the English language, in Christian morality, mingling with it very little instruction relative to the doctrines of Christianity, leaving them chiefly or wholly out of view, to be learned afterward from our books and our example?"—he expresses his conviction (p. 137), that it would "certainly be of great use, and that it is the only way of improving their understandings, and ultimately meliorating their hearts:" and he afterwards says,

"The desire of educating children in the English language and in English arts is found even in the lowest classes of the community, and I may be fully justified in saying that two-thirds of the native population of Bengal would be exceedingly glad to see their children educated in English learning."—P. 137.

1. It is interesting to learn from this highly-gifted Hindoo, that this desire for our knowledge is not confined to those who are in the lowest classes of the community. In reply to the fifteenth inquiry he says,

"There are numerous intelligent natives, who thirst after European knowledge and literature, but not many who wish to be made acquainted with the Christian religion, and to examine its truth, being chiefly deterred by the difficulty (if not utter impossibility) attached to the acquirement of a correct notion of the tremendous mystical doctrines which the Missionaries ascribe to their religion."—P. 137.

2. If any think that such culture is not necessary in order to bring them to the Trinitarian views of Christianity, we have only to refer them to the *Correspondence* for proof that Trinitarianism never can become prevalent in Hindoostan; and that nothing has been accomplished which can justify the hope that it will. Even in that department where most appeared to have been done, viz. the Translations of the Scriptures, great as have been the exertions of Dr. Carey and others, they appear to have hitherto been almost fruitless; and, indeed, Rammohun Roy expresses his conviction that no advantage can be expected from the translations in circulation. The translators did not correctly appreciate the difficulties of their undertaking; nor was there any adequate benefit to be derived from them in so early a period of Missionary success. It would have been much better to have devoted all the labour and expense in *preparing* the minds of the Hindoos for Christianity. The statements of Rammohun Roy, who was for a considerable time engaged in the translation of the New Testament, in conjunction with Mr. Adam and Mr. Yates another Baptist Missionary, must shew the difficulties which one who is not a native necessarily has to encounter:

"Notwithstanding our exertions, we were obliged to leave the accurate translation of several phrases to future consideration, and for my own part I felt discontented with the translation adopted of several passages, though I tried frequently, when alone at home, to select more eligible expressions, and applied to native friends for their aid for that purpose. I beg to assure you, that I (though a native of this country) do not recollect having engaged myself once, during my life, in so difficult a task, as the translation of the New Testament into Bengallee."—P. 139.

We will now return to Mr. Adam's

portion of the *Correspondence*. With the power now in the hands of all to examine the pamphlet for themselves, it is not necessary to consider in detail its varied information; and we will confine our further selections from it principally to the two following points: What are the prospects of the gospel in Hindoostan? and, By what means are they to be realized? We have already laid before our readers sufficient to enable them to judge what has actually been done. The general result is, that few of those who have professed Christianity have done it from inquiry and conviction: and Mr. Adam declares, (p. 57,) that he has never been personally acquainted with any in whom he could repose unhesitating confidence; and adds, that he has understood "that Dr. Carey has expressed himself to the same effect respecting the native converts." He afterwards says, (p. 77,) "that perhaps three-fourths of the direct missionary exertions hitherto made, have been frittered away upon persons who have either disappointed all the expectations formed of them, or who have at best proved scarcely worthy the attention they have received."

To the diffusion of Christianity in Hindoostan, there are three great obstacles. (1.) The character of the prevalent religion: (2.) The extreme ignorance of the great bulk of the natives: and (3.) The influence of caste. In all probability, the last will diminish with the second; and in proportion to the increased estimation in which the English are held for intellect and character, aided by the influence which they must possess as the predominant power. The character of the present prevalent religion is briefly and forcibly described by Mr. Adam, as follows:

"The popular is an idolatrous system most demoralizing in its influence, and of a highly complicated character: intimately uniting itself with all the relations and duties of a present life, and with all the hopes and fears of a future state; thus arraying in its own defence every prejudice and passion that either dignifies or degrades human nature."—P. 66.

In addition to the foregoing obstacles, the Trinitarian has to encounter some which to all appearance must be insurmountable, in proportion to the enlightenment of the natives. True

is, that from the intellectual taste and habits of the learned, "refined and subtle speculations (p. 65) would be more acceptable than the plain truths and practical requirements of the gospel;" and, so far, the metaphysical refinements of modern orthodoxy might be expected to be received by them with complacency; but this is not the fact. How the doctrine of Satisfaction is viewed by them, the following extracts will shew.

"I have had opportunities of observing the manner in which this doctrine strikes the minds of natives who probably had never before heard it stated. 'If,' replied a learned Brahmun to a Missionary who had been attempting to recommend this doctrine to his attention, 'if the death of Christ can alone satisfy the justice of God and atone for the sins of men, then, during all the ages of the world preceding his death, the justice of God remained unsatisfied, and the sins of men unatoned and consequently unpardoned.' The Missionary, who probably had at that time in his recollection an eloquent and plausible passage in the Rev. Robert Hall's *Treatise on the Essential Difference between Christian Baptism and the Baptism of John*, (pp. 40, 41,) endeavoured to obviate this objection by stating, that to the Divine Mind the future was as well known as the past, and that therefore the sins of 'penitent believers,' even 'in the earliest ages,' were pardoned on the ground of that Great Sacrifice which was, in the fulness of time, to be offered up. 'That is,' coolly rejoined the Pundit, as if acquiescing in the representation which had been given, 'the death of Christ procured the pardon of sin before Christ died! The cause came after the effect! The effect existed before the cause!' Here the conversation was allowed to drop."—Pp. 79, 80.

As to the doctrine of the Incarnation and the Trinity, we must make the following extracts:

"The incarnation of the Deity, it has been already mentioned, is an idea extremely familiar to the native mind; but idolaters, instead of being conciliated and won over by a doctrine so consonant with their own, are rather flattered by the close resemblance which they suppose can, in this respect, be traced between Christianity and Hindooism, and are thus confirmed in their ancient superstitions.

"Connected with the doctrine of the incarnation is that of the Trinity, both of which, while they are retained, will prove insuperable obstacles to the propagation of the gospel in this country. It

is to these that Mussulmans constantly recur in their reasonings against Christianity, and it is upon these that Unitarian Hindoos, or those who have relinquished idolatry on the authority of the Veds, have hitherto grounded all their objections.

"The despotism in which Christianity is held by Mussulmans, on account of these doctrines, is so notorious, that it seems scarcely necessary to adduce any particular examples. I shall therefore only mention one. A Missionary, in one of his first attempts to speak in the Hindoostanee language, under one of the sheds erected for native worship, was endeavouring, in general terms, to impress on the minds of a few Mussulman hearers a conviction of the dignified character and meritorious sufferings of Christ, when he was stopped by one of them who impatiently inquired, 'Is Jesus Christ God, or not?' To this the Missionary, with great deliberation and seriousness, replied, 'He is God.' The Mussulman, to shew his contempt, immediately made a profound obeisance, and, without adding a word, left the place. The Missionary, since that time, has never returned the same answer to the same question."—Pp. 81, 82.

What may be expected from the Unitarian Hindoos, is faithfully represented as follows:

"Those whom I have already mentioned under the name of Unitarian Hindoos form the most intelligent and enlightened portion of the native population of Calcutta. They have derived their present views of religion from those portions of the Ved which have been translated and published by Rammohun Roy, and from the numerous pieces which he has written in his own defence against his native opponents; and as the decided bias which, in his controversy with Dr. Marshman, he has shewn in favour of Unitarian Christianity, and the encouragement he has given to its propagation, are known to most of them, and have not lessened the influence which he possessed, or the respect which they entertained for him, it is fair to suppose that, in as far as they have attended to Christianity, they agree with him in his sentiments respecting it. In proportion to my acquaintance with them, this view of their favourable disposition towards Unitarian Christianity has been confirmed, and I am therefore of opinion that it is in Calcutta, and among the persons belonging to this increasing class of the native community, that Unitarian Missionaries will labour with the greatest prospect of success. I would not, however, be understood as intimating that it will be found an easy

matter to make them Unitarian Christians. Although Unitarians, they will not receive, and they should not be expected to receive, with implicit faith, whatever is taught even by Unitarian Missionaries; and, therefore, it is probable, that it will be only by a slow and gradual progress that the force of the evidence in favour of Christianity, and a conviction of its divine origin and authority, will gain ground amongst them. From my own limited experience, I should judge that when Unitarian Missionaries come into closer and more frequent contact with them than they have hitherto done, their chief objections will be directed against the miracles of the Gospel, and particularly against the resurrection of Jesus. Even, however, if these difficulties did not exist or were completely removed, the great disrepute in which, from the cause formerly mentioned, the name of *Christian* is held when applied to a native, will probably long operate to prevent any respectable and independent Hindoo from publicly and voluntarily assuming it. This will appear the more extraordinary when it is considered that the government, and power, and influence of the whole country, are in the hands of a *Christian* people. But the fact is unquestionable; and the Unitarian Missionary, therefore, must rest contented, perhaps for a considerable number of years, with exhibiting the facts and evidences of the gospel, explaining its truths, and enforcing its spirit and precepts, without having to boast of any whom *he* can call converts."—Pp. 90, 91.

Lest the closing part of the paragraph appear discouraging, we must add the other side of the prospect.

"The present state of things is on the whole so encouraging, especially in Calcutta, and the general effect produced by imperfect and mistaken endeavours already made, has been so beneficial, that much greater good would undoubtedly result from a course of well-directed efforts to make known the purer and more rational system of Unitarian Christianity."—P. 92.

Mr. Adam proceeds plainly to inform his American correspondents, and through them informs us, that the efforts to be made must for a considerable period owe their chief energy to the aids derived from Unitarians in other quarters of the globe: and after adverting to the means of transmitting their pecuniary aid through the "London Unitarian Fund Society, of which the Rev. W. J. Fox is Secretary," he

gives them information respecting a Unitarian committee in Calcutta, which is very satisfactory to us.

"If it should be determined neither to send Missionaries from the United States, nor, through the medium of the London Unitarian Fund Society, to patronize those sent from England, the only remaining course which I can suggest, is to transmit to the Calcutta Unitarian Committee, the pecuniary aids which you may be disposed to afford to the cause of Unitarian Christianity in India. To this Committee I have acted as Secretary ever since its formation, and, exclusive of myself, it consists of several gentlemen, both Europeans and natives, of respectability, judgment, and experience, who will, I am authorized to state, with much pleasure, charge themselves with the faithful application to the purposes which may be specified, of those sums which you may entrust to their management."—Pp. 93, 94.

Mr. Adam then proceeds to state the purposes for which pecuniary supplies are immediately requisite; and to this point we wish particularly to call the attention of our readers.

"Until the number of Unitarian Missionary labourers is increased, the following are objects for which, chiefly, funds are required:—First, for the erection of a Unitarian chapel in this city, and for the support of Unitarian worship and preaching in the English language. Towards the former of these, nearly twelve thousand rupees have been already subscribed by the friends of Unitarianism in this country; but it is not expected that either of them can be accomplished without foreign aid. The estimated expense of the chapel alone is thirty thousand rupees; but on account of the increased and increasing value of landed property, it is not improbable that forty thousand may be ultimately required. Secondly, the Anglo-Hindoo School, already mentioned as being principally supported by Rammohun Roy, and in which sixty Hindoo children are daily instructed in the English language, and in the rudiments of general knowledge, might be placed on a more permanent basis, and rendered a more useful institution, by the purchase of an eligible spot of ground and the erection of a commodious school-room, by the employment of more able teachers, and by increasing the number of the pupils. All this cannot be accomplished without more ample resources than are at present possessed. Thirdly, funds are required to defray the expense attending the preparation and printing of such works as

English, in Sanskrit and Bengallee, and in Persian and Hindoostanee, as the particular circumstances of the European, the Hindoo, and the Mussulman communities may seem to require. Your assistance towards any or all of these objects will be thankfully received."—Pp. 94, 95.

In replying to the thirteenth inquiry, whether Unitarian Missionaries would be useful in Hindoostan, Mr. Adam points out various means by which, if properly qualified and adequately supported, they may be of essential service in diffusing the knowledge and influence of true religion, and in which they would find ample scope for all their energies: and he subjoins the following remarks which strike us as peculiarly important, and in some respects applicable even to our own country:

"In these labours it will behove them to guard against that false pride which would lead them to boast of particular instances of conversion, and against that self-deception which would make them estimate the effect of their exertions in proportion to the number of those who are willing to call themselves Unitarian Christians. These may be few, or there may be none at all; and yet the success of true religion may be certain and glorious. It is not individuals taken separately, but collectively, that they should seek to enlighten. The former mode will create and encourage imposture, render a most invidious *surveillance* necessary, and produce frequent disappointments and constant irritation. The latter consists in exhibiting truth, and in leaving it, if slowly, yet steadily, to work its own way; and although there is in this less display, there is equal, if not greater, certainty of ultimate success, and far more satisfaction both to the teachers and the taught. It is the progress of society that Missionaries ought principally to regard, and aim to influence; and success in this endeavour is the highest present reward which they should desire. They should seek to increase the quantity of correct information on every subject; to raise the standard of public morals; to correct the excesses, and to refine and elevate the tone, of public feeling on religion; and to pour, in well-chosen portions, amongst the various classes and descriptions of men, the light of truth, the rays of which are too powerful to be long resisted, and too penetrating to be long concealed, even if their immediate effects should not at first be felt or per-

ceived. As sure as light and darkness cannot long subsist together, so sure will be the progress of Christianity in India, if this plan be judiciously and perseveringly executed."—Pp. 96, 97.

In the same spirit and with the same judgment, he writes respecting schools; and these remarks we deem of great value and usefulness: but we will now confine ourselves to the less distant prospect.

"In order to effect this," (the making the Hindoo people Christians,) "instead of seeking to gain a few converts who, whatever may have been their rank or character, become almost useless to us, and are despised by their countrymen as soon as they pass into our hands, or assume a common denomination with ourselves, we must, to adopt the similitude of our Saviour, by the diffusion of sound knowledge and the excitement of a spirit of enlightened inquiry, put the *mass* into a state of fermentation, and join labour with patience until the whole be leavened. If, in the use of every prudent and judicious means for this purpose, we trust for success to the progress of society and to the power of truth, our expectations will not be disappointed. At an earlier period and in greater numbers than we may have anticipated, honest, respectable and enlightened men, in despite of all opposition, and in obedience to the voice of conscience, will assume, of their own accord, the Christian name, and, by their virtues, prove its brightest ornaments."—Pp. 104, 105.

We will end the present article in the words of the *Christian Examiner* for August last, p. 317: "If the time be not now arrived, when the work of foreign missions is to be begun by us, we know of no principles by which we may determine when it will have arrived. If the encouragements which we now have to the duty fail of exciting us to it, we shall deserve the reproach that has been cast upon us: nay more, shall we not have good reason to fear a far more terrible retribution?"*

* We have the pleasure of adding to our enumeration of American Sermons republished in England, "A Discourse on the proper Character of Religious Institutions, by Henry Colman;" and a "Sermon on the Ordination of the Rev. W. H. Furness, by H. Ware, Jun." They are printing at Liverpool, price 6d. each.

POETRY.

TO THE MEMORY OF THE LATE REV. JOHN DAVIS,
OF COLLUMPTON.*(See Monthly Repository for January, p. 52.)*

THERE is many a harp, for the young man's doom,
That is tuned to the notes of woe ;
But, alas ! they are mute o'er the old man's tomb,
Though he lived like a saint below.

There is many a tear over beauty's grave,
And warm from the heart they rise—
Ah ! why less warm are the tears that lave
The spot where the good man lies ?

Is it nothing to keep the *soul* still *young*,
When the frame where it dwells grows old ?
Or less should a *beautiful life* be sung,
Than the charms of an earthly mould ?

No, old man, no,—one passing lay,
Though a powerless lay it be,
Shall be given to the thought of the silent clay,
Which is all that is left of thee.

Though thy life was passed in the humble shade,
Yet it brightened the shade around ;
And every step that thy meek foot made,
Was made upon holy ground.

Thou hast seen thy friends around thee fall,
Thou hast lived through years of pain ;—
And now thou hast reached the goal of all,
And broken a frail world's chain.

Oh ! rest in peace till the day for which
Thou hast looked with a Christian's eye !
Faith, hope, and love, long have made thee rich
In the gold of a purer sky.

Though soon forgot be thy lowly sod,
Yet thou hast not lived in vain ;
*For green above are the groves of God,
Where the just shall meet again !*

Crediton.

A SUNSET THOUGHT.

ONCE more, O God, I own Thy power,
At holy evening's glorious hour ;
And, while I gaze, half deem I see
A thinner veil 'twixt Earth and Thee.

Yes—I adore Thy presence, while
All Nature drinks Thy splendid smile—
From radiant cloud to sunny sod,
Rejoicing drinks the smile of God !

Crediton.

LINES ON A BEE-HIVE.

YE musical hounds of the fairy king,
 Who hunt for the golden dew,
 Who track for your game the green coverts of spring,
 Till the echoes that lurk in the flower-bells ring,
 With the peal of your elfin crew !
 How joyous your life, if its pleasures ye knew,
 Singing ever from bloom to bloom !
 Ye wander the summer year's paradise through,
 The souls of the flowers are the viands for you,
 And the air that you breathe perfume.
 But unenvied your joys, while the richest you miss,
 And before you no brighter life lies :—
 Who would part with his cares for enjoyment like this,
 When the tears that embitter the pure spirit's bliss
 May be pearls in the crown of the skies ?

Crediton.

FRAGMENT

On entering a Place of Worship alone, on the Evening of a Week-day.

ALL hushed ! With what a thrilling deadness falls
 The footstep echoing round the dusky walls !—
 Mysterious dews shed round an icy balm
 That strikes the checked heart with electric calm ;
 The breath of desolation chills the pile,
 And silence mutes in the glimmering aisle.
 Yet, though the spot, so dim, so void and still,
 Flings o'er the heart a moment's transient chill,
 There is not in that lone and mellowed gloom
 Aught of the cold-forlornness of the tomb ;
 And, though 'tis silent as the last mute bed,
 Death is not here—but Life awhile is fled.
 In such a haunt pale Thought might wish to dwell,
 And paler Sorrow find a welcome cell.

Crediton.

OBITUARY.

1825. Mar. 9, at *Salisbury*, the Rev. J. SAFFERY, in the 63rd year of his age. He had been 35 years pastor of the Particular Baptist Church in that city. He was a native of Hythe, near Southampton. He does not appear to have enjoyed the benefits of education for the ministry, but was a remarkable instance of the ascendancy of talents and virtue. By the force of strong sense, a popular address, esteemed character and warm piety, he rose to a station of great respectability and usefulness in his own denomination.

Mar. 12, at *Sheffield*, in the 61st year of his age, Mr. JOHN FOX, a member, an elder, and a trustee of the Presbyterian Chapel in that town. He was educated in the doctrines of the Church of England, and was an exemplary attendant for many years on its form of worship : but disapproving of many things in both, he withdrew from it—yet he withdrew in the spirit of *peace* ; and neither felt nor expressed any illiberal sentiments towards that communion from which he thought it to be his duty to separate. Launched upon the world in early life, with no resources but those of his own

mind, he acquired, by much laborious exertion and unwearied perseverance in business, a handsome competence, and is another example of what patient industry and honest, upright dealing can achieve. He was a kind husband, a tender parent, a beloved master, an affectionate and faithful friend. *Active benevolence* was the motto of his life. In the course of it he filled, with great credit, many situations of public trust; his conduct in all was the straight-forward course of rectitude and truth, and he was rewarded with the unreserved thanks of his townsmen, and the acquisition of some valuable friends. He was an advocate for the education of the poor, and rejoiced in every effort that was made for promoting it on liberal principles. He possessed a strong and vigorous mind, clear conception, and accurate judgment. He was the last surviving member of that faithful brotherhood, who many years ago separated for conscience' sake, from the Church at Attercliffe, and met together at the house of Mr. John Spencer, on the Lord's-day, for the worship of the one God and Father of all, through our Lord Jesus Christ, and for the purpose of their mutual edification as Unitarian Christians. [Mon. Repos. V. 260.] For that faith "once delivered to the saints," Mr. Fox was a zealous advocate; and to the hour of his death, he possessed that clearness of conviction, that calmness and fortitude of soul, that Christian peace and elevation of mind, that full assurance of faith and hope, which the gospel alone can impart, and fell asleep in Jesus. A surviving *widow* and *family* do not sorrow therefore for him that is asleep as others that have no hope, but believing that Jesus died and rose again, they are assured that "them also which sleep in Jesus, will God bring with him."

S. F.

Mar. 12, at *Leamington*, in the 47th year of his age, the Rev. R. BLAND, Curate of Kenilworth. He possessed high classical and literary attainments, and was greatly accomplished in music. As an instructor of youth he was much beloved by his pupils. His published works are, *Translations from the Greek Anthology*, with an admirable Preface prefixed to them; *Edwy and Elgiva*, and *Poems*; *Four Slaves of Cythera*, and *Poems*; besides several works of classical utility.

Mar. 20, at *Waltham*, Rev. JAMES DORE, M. A., aged 61, late Pastor of the Particular Baptist Church, in Maze Pond, Southwark. He was educated at the Baptist Academy at Bristol, and at an early age succeeded the late Mr. Wallis at Maze Pond. The services at his ordination were published. The late Robert Robinson, of Cambridge, delivered the charge. Mr. Dore was a sensible and amiable man, of a catholic spirit, refined taste and retired habits. His preaching was, we understand, most acceptable to persons of education. He published some *Essays and Sermons on Faith, the Resurrection of Christ, &c.*

— 30, at *Hinckley*, Mr. MILLIGAN, aged 63. For many years he was an extensive manufacturer of hosiery, the business of which he conducted with great respectability and success. In the early part of life he was, what is commonly denominated, an orthodox Dissenter. Having joined the General Baptists, he conducted himself with such uniform propriety, and manifested such traits of individual excellence, as to call forth the warmest sentiments of commendation. In a letter to a young man, on his offering himself for Christian fellowship, speaking of the Christian's conduct in the church, and in respect to his fellow-christians and members, the late Rev. J. Freeston observes, "I could mention an opulent member of a church, who, as to temporal matters, is, under God, its principal support, who has acted very honourably in this respect. His circumstances would give him great influence, were he disposed to avail himself of it; but he has conducted himself in as unassuming a manner, as if he had been among the poorest of the members. I have always considered this to be greatly to his honour, and a proof of his conscientiousness and uprightness." The individual to whom the allusion is here made was Mr. Milligan. He was for a considerable period, the principal support of the Baptist society at Hinckley. But possessed of a vigorous and inquiring mind, he became, from conviction, a decided Unitarian. To his friends he frequently expressed great satisfaction at the change which had taken place in his religious opinions, and the influence of the principles he had imbibed had a most pleasing effect upon his conduct. He was candid to the opinions of others, while he manifested a steady and persevering zeal in the promulgation of his own. He was a subscriber to the *frank* of the Institution at York, and of the

Birmingham Tract Society: he also contributed to the erection of several Unitarian chapels. Within a few days of his decease, he presented a donation to the Unitarian Fund, which, though small, was a gratifying proof of his fixed adherence to the sentiments he had embraced. Entertaining habitual and sublime views of the Divine goodness, in the hour of death he manifested a piety of resignation, a dignity of composure and an ardour of hope, which few have equalled, and, we venture to say, none have surpassed. The virtues which adorned his life, receiving fresh lustre in the expiring moment, will long remain with those he has left behind, as a cheerful and delightful evidence that when he died, a sincere Christian left the world. "Mark the perfect man, and behold the upright; for the end of that man is peace."

May we, who survive to deplore his loss, be anxious to live with equal integrity, that we may die with equal peace!

S. A.

Mar. 31, in the 61st year of her age, Mrs. MARTHA FISHER, widow of the late Mr. Fisher, of Dorchester. [Mon. Repos. XVIII 528.] The much valued subject of this notice was taken from her afflicted family after a short but very severe illness of one week. During this little respite, however, she was allowed sufficient strength and opportunity to convince her sorrowing friends of the serene composure and good hope with which a Christian could die; and thus she closed, with a most edifying scene, the series of bright and amiable examples which her life has afforded to her family, the church, and the world. She possessed a mind of considerable strength and resolution, and it was early and carefully imbued with deep, fervent, and rational piety. Her feelings, although very ardent, were ever subject to the controul of reason and religion. Her warm and affectionate disposition was well calculated to excite and retain the strongest attachment of her friends and acquaintance. The Holy Scriptures were her constant study and delight, and in perusing and meditating on them, she displayed an example worthy of universal imitation. Jesus she received as her honoured Lord and Saviour, on whose sure word of promise she reposed her hopes of immortality. Instructed by him, she entertained the most enlightened and liberal views of God and providence, and rejoiced in the fond but firm conviction that, under the government of an omnipotent and unerring benevolence, all events will terminate in universal good. Possessed of her faculties during her

very painful illness, and fully sensible of her approaching dissolution, she never evinced one symptom of murmur or discontent. Although her mind was elevated far above the reach of any alarming fears, she discovered no signs of exulting triumph over death, but in that solemn season, she exhibited the best criterion which the pious and aged Christian can afford—a humble resignation, a placid firmness, and a joyful hope. To those who have been bereaved of a most beloved parent, the loss can be compensated only by the hope of a happy reunion in a better world. Her watchful care over their infant years, her pious efforts to instruct them in their duty to God and man, her tender assiduity for their best welfare, her constant flow of love towards them, together with a thousand recollections of maternal kindness, can never be obliterated from the memories of her immediate family. Whilst her generous and hospitable disposition cannot be forgotten by her friends, the recollection of her peculiarly considerate charity will ever be dear to the poor and destitute. Anxiously alive to their distresses, she engaged with uncommon ardour, energy, pleasure, in the good work of affording them ease and comfort. And most truly may it be said of her in a thousand instances, that "the cause which she knew not, she searched out," and that "the blessing of those who were ready to perish, came upon her." The writer of this humble tribute of gratitude to departed excellence, cannot express a higher wish for her surviving relatives or for himself, than that the tears which may be shed over their graves, may flow from the same source as those which were shed for her, which was the pleasing assurance of what she was at death, as well as the remembrance of what she had been through life.

L. L.

April 4, at Thorne, in Yorkshire, after a long and painful illness, CHARLES JAMES FOX BENSON, in his 28th year. The death of this young man has not merely filled with grief his numerous relatives and friends, but has deprived pure and vital religion of one of its brightest ornaments and most conscientious advocates. Owing to peculiar circumstances, it was never in the power of Mr. Benson to devote as much of his time and talents as he could have wished to the diffusion of the great doctrines of truth and righteousness among men. It was in his heart to have been the means of extensive usefulness in the cause of uncorrupted Christianity, and though his anxious desire to

to do good was by no means fully gratified, the fruits of his benevolent exertions and the remembrance of his virtues, have rendered his name dear to every individual who had the privilege of enjoying his friendship, or who had an opportunity of witnessing his conduct.

Mr. Benson was well known to many of the readers of the *Monthly Repository* as one of the most active and useful members of the Unitarian Society at Thorne. Though originally educated in the principles of the Established Church, no sooner did he begin to think on religious subjects than he felt incapable of subscribing to its articles and creeds; and for a considerable time it may be said, that whatever might be his ideas of the truth of divine revelation, he was convinced that what was usually denominated Christianity could not be the truth of God. While thus undecided in his religious opinions, his attention was excited to the doctrines of Unitarianism, by the preaching of the Rev. R. Wright, during one of his Missionary visits to Thorne, and also by the Unitarian publications that were put into his hands by some of the members of the congregation in that place. Among other tracts which he was induced to peruse, the *Trial of Mr. Elwall* produced a powerful impression upon his mind, and was one great means of leading him to that serious and deliberate examination of the Scriptures which soon rendered him one of the most zealous, virtuous, and enlightened advocates of Unitarianism. No sooner was the Unitarian Chapel erected at Thorne, than he voluntarily engaged to render the congregation every assistance in his power in conducting the services of public worship, till they should be able to obtain a minister. Though preparing himself for the profession of the law, in the office of Messrs. Benson and Berckett, and having to contend with the remonstrances of many who beheld with the greatest regret his ardent attachment to the cause of Unitarianism, he hesitated not to unite with the sect that was every where spoken against, and publicly to teach and to preach what he believed to be "the faith once delivered to the saints." Mr. Wright in his *Review of his "Missionary Life and Labours,"* (p. 193,) when alluding to his exertions says, that he "preached occasionally and assisted the people much before they had a minister fixed among them." The truth is, that for nearly twelve months he discharged all the duties of a minister among the congregation: and he not only employed his talents in conducting the services of religious worship, but in the publication of

two small pamphlets in defence of Unitarianism, in reply to the Rev. J. Doney, (formerly Calvinist minister at Thorne,) which display great ability and extensive information, as well as the most ardent and sincere desire to promote the interests of truth. For the last five or six years Mr. Benson has been only an occasional resident in Thorne, but he has always felt the greatest anxiety for the welfare and success of the congregation with which he was first connected as a Unitarian and a Christian. His declining health has for a long time prevented him even from joining in the services of public worship on the Lord's-day; but happily for him he has not been deprived of the aids and consolations which the spirit of pure and sincere devotion can every where and at all times afford. During his indisposition, nothing could give him greater pleasure whenever an opportunity occurred, than to hear and to speak of the progress of those doctrines which he usually designated *pure religion*. But however anxious he might feel for the diffusion of the truth, he would continually recur to the sentiment that "it matters not what men profess or believe, if they are not Christians in character and conduct." He had seen, and with the greatest regret, that it is not the profession of the purest faith that is always accompanied with the spirit and practice of religion; but it was his consolation to believe that whatever might be the ignorance of some or the indifference and misconduct of others, the goodness and wisdom of God would continue to raise up faithful and conscientious disciples of Christ who would esteem it their happiness and their honour to be the humble imitators of their Divine Master. His language was, when the writer of this imperfect tribute to his memory had last an opportunity of conversing with him, "the plans of the Divine Government are progressive in their operation; but I feel most firmly persuaded that all partial evil will ultimately have to give place to universal good."

In his private character, Mr. Benson was a man of unshaken and fearless integrity: possessing a mind richly stored with general information, he was yet most conversant with the doctrines and duties of religion; and if ever there was a mind that shrunk with abhorrence from the meaner vices of hypocrisy and selfishness, and from the immoral sentiments and feelings that too frequently disgrace the characters of men, it was his. The sacrifices which through his attachment to pure religion he was led to make, were neither few nor inconsiderable.

Even the short space of time that was allotted to him for the discharge of the duties of active life, was by no means free from anxiety and care. The task he had to perform was sometimes truly arduous and difficult, but his honour and integrity were preserved without spot and without blemish. He lived as he expired, in the faith and hope of the Christian, and "of such is the kingdom of heaven."

J. G.

April 19, at *Acton Place, Kingsland Road*, the Rev. JOSEPH BROOKSBANK, in the 64th year of his age, pastor for nearly 40 years, of the Dissenting congregation of the Independent denomination, assembling in Haberdashers' Hall, Staining Lane, Wood Street, London. He succeeded Dr. Thomas Gibbons, a multifarious author. He was a native of Yorkshire, and was educated at Homerton Academy. He was much respected for his upright character and his amiable manners.

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

Christian Tract Society.

THE Sixteenth Anniversary of this Society was holden on Thursday, April 21st, at the Old London Tavern, Bishopsgate Street, London; the Rev. ROBERT ASPLAND in the Chair.

The Treasurer reported that he had a balance in hand of £22. 16s. 7½d. At the last Anniversary he was in advance £5. 8s. 3d.

The Committee's Report was brief. It first detailed the grants which had been made of the Tracts during the year. Among these was a set to Senhor *Vasconcellos Menezes de Drummond*, Member of the Brazilian Cortes, accompanied by a request that he would use his best efforts in getting them translated and circulated in the empire of Brazil.—To the Missionary Society established and supported chiefly by the labours of the Students in Manchester College, York.—To the chapel library of Rivington, Lancashire, connected with which a society has been formed for supplying young persons with the means of moral and instructive reading, irrespective of their theological opinions.—To the Mechanics' Institute, through the President, Dr. Birkbeck, who, at first, conceiving them designed to teach dogmatic theology, had objected to presenting them to the committee; but, on learning their real design, that gentleman promised a ready compliance with the wishes of the donors. It was stated, that they had been placed in the hands of the Committee of the Institute and received with gratitude.—An interesting letter from Mr. Adam, of Calcutta, acknowledging the receipt of a set of the Tracts was read. The impression they have made on Mr. Adam's mind will be obvious from the following extracts: "That Society appears to be

formed on those catholic principles which must recommend it to the approbation of every sincere Christian, of whatever sect or party; and its publications are pervaded by a spirit of pure, high-toned, and strictly evangelical morality, which must render their general diffusion a general blessing."—"The publication in *Bengallee* and *Hindoosthanee* of tracts inculcating the same morality on the same principles is most desirable, and is, indeed, precisely what is needed." But Mr. Adam adds, "A mere translation of the tracts of the Christian Tract Society would not probably be so useful as, from their undoubted excellence, you might be led to anticipate. The tracts published here for *natives* should not only be written in the native languages, but they should also have the impress of native illustrations, and should be interwoven with references and allusions to native manners and customs, superstitions and prejudices."—"All this, however, has nothing to do with their circulation among the professors of Christianity, to whom I have no doubt they will be eminently useful.—Scarcely any Christian people can be more in want of publications exhibiting the first principles of the oracles of God, and inculcating the most indispensable duties of the Christian life, than the members of the various Christian sects in India, from the benighted Roman Catholic to the careless and, perhaps, unprincipled liberalist."

During the past year, the Committee have had occasion to reprint only four Tracts, most of the Subscribers having been supplied with their annual allotments previously to the last Anniversary, when the stock on hand was very ample. Besides 11,000 copies of the four reprints, 2,000 have just been printed of a new Tract, entitled *The Happy Consequences of Family Religion, exemplified in the History of the Widow Brown and her Six Children*. The total number of copies

printed since the establishment of the Society is 403,500—of which 345,079 have been sent out from its store and chiefly circulated. Some are still in the hands of the booksellers. The stock on hand is 58,421.—By the publication of the last *new* Tract a *fifth* volume has been completed. This will probably be gratifying intelligence to many of the Subscribers, as a considerable proportion of them were stated to prefer having their allotments in volumes rather than in single tracts, because an entire set in boards is generally esteemed a more acceptable present by servants and other young persons.

This decided predilection in Subscribers for *volumes* had led the Committee to entertain the idea of reprinting the whole series, *uniformly*, in five volumes. At present the volumes are made up of single tracts printed at very distant periods, on paper not of the same colour, with the pages of different lengths, and with the list of publications appended to several numbers in the same volume. Besides the desirableness of rendering the appearance of the volumes more conformable with their admirable moral tendency and literary merit, it was calculated that there would ultimately be a considerable saving effected by the adoption of this plan. But in the mean time the requisite outlay for *paper* and *printing* would be so great, that the Committee did not feel justified in doing more than to mention the plan for future consideration.—The Society's property was stated to be as follows :

Due from its gratuitous Agent, the Rev. James Yates, of Birmingham, Booksellers, and Country Societies.....	£102	14	5
Estimated value of the Stock on hand.....	326	3	8
Balance in the Treasurer's hands.....	22	16	7½
	451	14	8½
Owing for paper.....	9	5	0
Balance of the Society's Pro- perty.....	£442	9	8½

The Committee, as might have been anticipated, alluded to the irreparable loss the Society had recently sustained by the death of Mrs. MARY HUGHES, to whose pen it has been indebted for *nineteen* of its Tracts. For a testimony of the Society's gratitude to this most amiable lady and admiration of her virtues and talents, the reader is referred to a resolution below.—On a motion being made that the Committee's Report be received, &c., Mr.

Fox rose to inquire why the Committee had not noticed the invitation they had received, to unite with the Unitarian Fund, &c., in the appointment of a Committee for the purpose of ascertaining the expediency and practicability of forming a General Unitarian Association. In answer to Mr. Fox's inquiry it was replied, that the Committee had, in compliance with the invitation to which he referred, appointed a deputation to meet the deputies from the other Societies; but so deeply were the Committee impressed with the idea of the incompatibility of the proposed Union, that their deputies had stated, on meeting the Special Committee, that they had been appointed merely from *courtesy*; that the Christian Tract Society had been professedly established on a catholic basis, to inculcate that *moral conduct* in the importance and necessity of which Christians of all parties concurred; that their constituents feared it would be thought a breach of confidence by those Subscribers who were known not to be Unitarians, and who had given their subscriptions because the projectors and managers had declared that it was not designed to disseminate the theological opinions of any denomination. And, thus having made their report to the Committee, the following resolution was unanimously passed: "That this Committee approves of the report made by its Deputies, and embraces this opportunity of recording its opinion, that as the objects of this Society are not confined to sect or party, but extend to the greater interests of Christian virtue, they should regret the introduction of any doctrinal distinctions which might limit the present or future usefulness of the Society." On a second invitation having been received, the Committee had directed the Secretary to forward the above resolution to account for their declining to reappoint Deputies for considering the proposed Union. For these reasons the Committee had thought it unnecessary to introduce the subject into their Report.—Mr. Fox said, he did not intend to censure the Committee, but he expected that a circumstance of such a nature would have been specially noticed, and have been brought forward for the consideration of the meeting.

The following resolutions were then proposed and carried unanimously:

"That this Society recognizes, with the liveliest gratitude, the valuable contributions which during many years it received from the pen of the late Mrs. MARY HUGHES, who, by her private virtues, not less than by her literary talents, essentially contributed to advance the great objects of this Institution,—and

thus records its sincere and deep regret at the recent death of that amiable Lady."

"That this Society sincerely sympathizes with Mrs. PRICE, of Bristol, in the loss she has recently sustained by the death of her very estimable relative, Mrs. Mary Hughes; and begs her acceptance of the annual medal, and of the Society's most cordial thanks for her numerous and very valuable literary contributions."*

"That the thanks of this Society be presented to Mrs. THOMAS PINE, of Maidstone, for her literary contribution, our last new Tract."

Thanks were then voted to the officers of the Society, to the Rev. James Yates, of Birmingham, and the following gentlemen were elected into office for the year ensuing:

Treasurer, JAMES ESDAILE, Esq.

Secretary, Mr. GEORGE SMALLFIELD.

Committee, Messrs. J. Evans, J. Fernie, S. Hart, S. Hart, Jun., R. Holt, S. Parkes, W. Wood, J. Clennell, R. M. Imeson, R. Rogers, and Townsend.

Auditors, J. Todhunter, R. Fennell, and W. Friend, Esqrs.

Collector, Mr. J. M. Edney, 2, St. John's Street, Clerkenwell.

About seventy of the Subscribers and their friends afterwards dined together, JOHN CHRISTIE, Esq., in the Chair.—In the course of the evening the company were addressed by Messrs. Fox, C. B. Sheridan, Friend, Bowring, Rutt, Hardy, R. Taylor, and Dr. T. Rees, on topics connected with the objects of the meeting; and the names of several new Subscribers were announced.

London Unitarian Book Society.

At a General Meeting of this Society, held on Thursday, March the 8th, it was resolved, that for the future the affairs of the Society should be conducted by a Committee of twelve gentlemen, including a Treasurer and Secretary, to be annually chosen at the Meeting in March; and the following gentlemen were elected as the Committee for the ensuing year:—

Thomas Gibson, Esq., *Treasurer*.

Dr. Thomas Rees, *Secretary*.

Committee.

Rev. Robert Aspland, John Bowring, Esq., John Dowse, Esq., Rev. W. J. Fox, Thomas Gibson, Jun., Esq., Richard Holt, Esq., Mr. G. Smallfield, Edgar Taylor, Esq., Richard Taylor, Esq., James Young, Esq.

* To Mrs. Mary Hughes, Mrs. Anne Hughes, and Mrs. Price, the Society is indebted for half its publications.

Deron and Cornwall Unitarian Missionary Society.

THE First Annual Meeting of this Society was holden in George's Chapel, Exeter, on Friday, the 1st of April. The Rev. J. C. Wallace, of Totnes, preached the sermon in the morning, from Matt. xi. 5, and gave an interesting sketch of the history of Christian truth, accompanied with animated appeals to the zeal and benevolence of his hearers. The devotional parts of the service were conducted by Mr. Smethurst, of Moreton, and by Mr. Maurice, late of Frenchay. In the evening, Mr. Martin was expected to preach, but he being prevented by indisposition, Mr. Maurice very obligingly gratified the congregation with a sermon on religious intercourse, which was heard with deep attention. After the morning service, the business of the Society was transacted in the chapel, when a lively interest was manifested by all present in the objects and success of the institution. In the afternoon the friends assembled dined together at the Globe Inn, where the attendance was numerous, far beyond expectation; upwards of sixty persons sat down to a simple and cheerful repast, and the company was afterwards addressed, on various topics connected with the purposes of the Society, and with the general interests of religious liberty and truth, by Messrs. Acton, Maurice, Wallace, Martin, Smethurst and others. The entire transactions of the day were highly indicative of a rising zeal for Unitarianism in these Western counties; and it was particularly gratifying to witness the number of young men who attended the religious services, and manifested a serious interest in the good work of diffusing the truth.

The following is a general abstract of the Report of the Committee.

The Committee have a full persuasion, that sufficient good will appear from their report to have been effected by this Society, not merely to justify its having been originally instituted, but also to afford its friends a bright prospect of its future and certain usefulness, and, therefore, to interest them warmly in its continued support. And even with regard to the instances in which the Committee have not been able, for the present, to carry the objects of the Society into effect, the hindrances that have arisen are so entirely of a temporary and casual nature, as ought by no means to occasion despondency, but rather to awaken us to the necessity of a more lively zeal, and more spirited exertions.

In compliance with the general wish of the Society, expressed on the day of

its institution, the Committee early directed their endeavours to effect the introduction of Unitarianism into the principal towns in the north of Devon. From correspondence, both personal and written, with individuals in those parts, there appears good reason to believe that a respectable Unitarian missionary would there be likely to meet with a favourable hearing. The Committee had actually voted a certain portion of the funds of the Society to be appropriated to this purpose, and had engaged, for six months, the services of a gentleman well known to the Unitarian public as an efficient and successful missionary. But, unfortunately, (owing to circumstances which, as they have no connexion with the business of the Society, it will not be necessary or proper to mention here,) the gentleman alluded to felt himself obliged to decline the engagement. The Committee regret that, since this disappointment of their sanguine hopes, they have not yet been able to find a person at once willing and competent to undertake this important work. The design, however, is on no account to be abandoned, and their successors, the Committee for the next year, may pursue the object with a well-grounded hope of success.

Soon after the formation of this Society, Mr. Martin, who was already engaged in missionary labours in Cornwall, came entirely under the direction of the Committee. This arrangement was made at the request of Mr. Wright, to whom the superintendence of Mr. Martin's mission had been entrusted by the Committee of the Unitarian Fund;—and the expenses arising from Mr. Martin's labours during the year, have been defrayed by a grant of £20 from the Unitarian Fund, by an equal grant from the Bristol Fellowship Fund, and by the Funds of this Society.

In the account which Mr. Martin has delivered to the Committee of the result of his labours, he says, "When I returned to

Flushing,

in March, 1824, I found the society there going on well, as, through the exertions of Mr. Odgers and Mr. Stuart, worship had been regularly conducted, twice on Sundays, and once in the week. On my arrival I immediately set about forming the people into a church, in order to promote a bond of union. I also set on foot a tract system, on the plan of the Methodists, by lending them about from house to house. Our congregation here is numerous, considering the smallness of the population, and the prospect is very pleasing. Many persons, once much prejudiced against us, now regularly at-

tend. We have service three times on Sundays, a sermon on Tuesday evenings, and a meeting for prayer and religious conversation on Thursdays. Every three months we celebrate the Lord's Supper. In Flushing, since April last, I have preached 130 times.

Penryn.

"In this place we have succeeded in obtaining a small place originally fitted up as a chapel by the Union Methodists, and it was opened for Unitarian worship, September 12, 1824. In addition to the morning and afternoon services of that day, Mr. Philp, of Falmouth, preached in the evening, when numbers went away unable to gain admittance. Since then the congregations have kept up, and notwithstanding many discouraging circumstances, we have prospered in this place, and still continue to prosper. Had we a more commodious place of meeting, we should go on better, as the place we have is small and obscure. We have only 26 enclosed sittings, and these are all taken. We have lately established a Fellowship Fund here, and the state of things is encouraging. We have service on Sunday afternoons and evenings, and on Wednesday evenings, and we celebrate the Lord's Supper every three months. A tract system has also been set on foot in this place. At Penryn I have preached 64 times.

Redruth.

"Having obtained the use of the market-house, I have visited this place frequently during the last summer, and latterly about once a fortnight. Sometimes after morning service at Flushing or Penryn, I have preached on Sunday afternoons at Redruth, and returned to either of the above places for service in the evening. At such times there has been manifested a great readiness to hear, and frequently the place has been crowded. Some here have been brought, I trust, clearly to see the truth, several of whom have lately gone on a mining expedition to Mexico, and we have severely felt their loss; but we trust that they are gone to sow the seeds of Unitarianism in that interesting country. Could regular worship be carried on at Redruth, a society might soon be established here, and I am not without hopes of this being shortly the case. We are at present seeking to obtain a room to be fitted up as a small chapel. The population is very large, and the sway of Methodism very great.

Scilly Islands.

"Thinking a short voyage to these islands might improve my health, which has been far from good, and finding a vessel ready to sail from Penzance, I went in it

to St. Mary's, where I preached in the street on a Sunday morning to about a hundred hearers, among whom were the ministers of different persuasions stationed on the island. At the conclusion of the service, the Baptist Minister came forward and offered me the use of his chapel, which I accepted, and he gave notice to the people of my preaching there at nine. At the hour appointed I found a large, respectable chapel, and a good congregation, who heard me with the greatest attention. I also preached in the same place in the evening. The Baptist Minister invited me to his house, and accompanied me to Truscow, where I likewise preached in a small Baptist chapel to a very crowded and serious audience. The liberality of this worthy man I shall not easily forget; though so widely different in our views of truth, he treated me with the greatest attention and kindness to the last. I left behind me at St. Mary's many tracts.

Devonport.

"From the gratuitous and valuable services of Mr. Gibbs, and the exertions of some other members, the congregation here is kept up in a very respectable manner. I had the happiness of spending two Sundays, and two week-day evenings with them, and had large congregations. Our friends here are alive to the cause of truth and holiness: they have a good chapel library, and a Fellowship Fund, which is increasing. At Devonport I have preached eight times."

Mr. Martin's report also gives a particular account of his having preached, generally to large congregations, at the following places, in Cornwall and Devon:—Chacewater, St. Day, St. Agnes, Marazion, Goldsithney, Milor Bridge, St. Austle, Fowey, Looe, Stonehouse, Cawsand, Milbrook, Torpoint, Tavistock, Callington, St. Ives, Lostwithiel and Falmouth.

At Midsummer next a gentleman has kindly offered a room for Unitarian worship at Penzance, which it is hoped will be regularly supplied.

Mr. Martin also reports the following facts, which appear to be sound proofs that his labours in Cornwall for another year or two are likely to be productive of permanent good effects:—"The congregation at Flushing have raised the sum of about twelve pounds during the last year,—and there is every reason to expect that this amount will be increased during the present year, and also that some money will be contributed by the congregation at Penryn. We have now three assistant preachers, and another bids fair to come forward soon. When I am absent, my place is supplied by Mr. Odgers,

Mr. Stuart, or Mr. Welsford, and several times we have been favoured with the services of Mr. Philp."

Under these circumstances, and relying partly upon the hope of a grant for this object from the Unitarian Fund, the Devon and Cornwall Society have engaged Mr. Martin to continue his services for another year. And the Committee are fully persuaded that this Society, if liberally supported and prudently managed, may become the means of diffusing through the district which it embraces, a purer knowledge of that most holy religion which was revealed from heaven to promote the true glory of God, and the present and eternal happiness of mankind.

Half-Yearly Meeting of the Somersetshire, Gloucestershire, and Wiltshire Unitarian Missionary Association.

THIS Association was established in September, 1824; its meetings are half-yearly, and may be held in any town in the above three counties, as the committee for the time being shall determine. The first Half-Yearly Meeting of the members and friends of this Institution was held at Bradford, on Friday, the 1st instant, instead of the following Tuesday, as had been proposed, (the latter day having been found inconvenient,) and was respectably attended by friends from Bath, Bristol, Bridport, Yeovil, Warminster, Oakhill, Trowbridge, Calne, Frenchay, Marshfield, Christian-Malford, Sutton-Benger, &c. The Rev. G. Roberts introduced the public service by prayer and reading of the Scriptures; the Rev. S. Fawcett delivered the long prayer; the Rev. H. Clarke preached a very suitable and truly excellent discourse from Luke xi 2, "Our Father which art in heaven;" and the Rev. Theophilus Browne concluded the service. Immediately after the public service the meeting of business commenced, H. E. Howse, Esq., in the chair. The Secretary read the Report of the Committee, which shewed that, if much had not been done during the short time the Association has existed, the committee had not been inactive, that they had used all the means in their power to gain information respecting the state of the Unitarian cause in the district, to form an estimate of the measures it would be most proper to pursue, and to prepare for future exertions; and, it appears, their attention is particularly directed to those places where the congregations are in a very low state, and where, without the fostering care of an association, there is a danger of the cause sinking. After the meeting of business,

fifty-four friends dined together; some important matters relative to the objects and plans of the Association were briefly discussed, and Messrs. Howse, Wawne, Wright, Clarke, Roberts and Browne, addressed the meeting. Mr. Roberts in particular insisted on the importance of the institution, and said, that had such a society as this existed seventeen years ago, when he came into this part of the country, some congregations now extinct and lost to us might have been preserved, and he mentioned several such, where the places of worship had passed into other hands. The meeting resolved that subscriptions and donations shall be sacredly appropriated to such specific purposes as the subscriber or donor shall in any instance desire, whether it be the aiding congregations in a low state or missionary objects, and that a rule to this purpose shall be added to those already adopted by the association. Mr. H. Clarke conducted the devotional part of the service in the evening, and Mr. Wawne delivered a most judicious and impressive discourse from Luke xii. 57. The congregations, though not large, were respectable and deeply attentive; and the proceedings throughout the day were calculated to excite the zeal and encourage the exertions of the friends of the cause, and to promote candour, liberality, mutual love and Christian brotherhood. Several new members were added, and the amount of subscriptions, &c., received by the Treasurer during the day was £10.14s. 6d.

April 18, 1825.

R. W.

Quarterly Meeting of the Presbyterian Ministers of Manchester.

The Quarterly Meeting of the Presbyterian Ministers of Manchester, and its vicinity, was held on Friday the 1st of April, at the chapel of the Rev. W. Harrison, at Blackley. The service was introduced by the Rev. John Gaskell, of Dukinfield; the Rev. T. C. Holland, of Manchester, preached a very excellent discourse on the necessity of zeal in contending for the truth, from 2 Cor. xiii. 8. After the service, the business of the Lancashire and Cheshire Unitarian Missionary Society was transacted. The expediency of appointing a permanent Missionary in this populous district was considered; and the drawing up of a report on the amount of funds necessary for this purpose, as also on the future management of the business of the Society was referred to the Sub-committee, in order to be presented at the General Meeting in summer. Afterwards, according to the usual practice, the ministers and some lay friends dined together and spent the afternoon agreeably.

Unitarian Association, Battle District.

THE Annual Tea party of Unitarians residing in Battle and its vicinity, was held on Good Friday, and brought with it a renewal of those pleasurable feelings which characterized their last meeting. About two hundred and fifty persons of both sexes were accommodated with tea in the chapel, being more than double the number present at their Association last year, and consisting of persons of various sects, probably more than a hundred members of the Established Church, a circumstance which augurs well for the spread of liberal principles, and is peculiarly gratifying as breaking that line of demarcation which has been so long kept up in provincial places between Churchmen and Dissenters. Mr. Blundell, of Rye, presided in the Chair; and addresses in favour of the doctrine of the Divine Unity, the Unitarian Marriage Act, Civil and Religious Liberty, the enlargement of science and the mechanic arts, and against Negro Slavery, were delivered by Messrs. Blundell, of Northiam, Taplin, Groves, H. Weller and Jeakens. T.

Removals and Appointments of Ministers.

THE REV. T. MADGE, of Norwich, has removed to Essex Street, as co-pastor with the Rev. T. Belsham.

THE REV. MR. DAVIDSON, of Dundalk, in Ireland, has removed to Jewin Street, London, as co-pastor with the Rev. Dr. Rees.

MR. BROWN, of the College at York, is chosen minister of the Unitarian congregation, at Hull; and Mr. TAGGART, of the same College, minister of the Unitarian congregation, Norwich.

THE Protestant Society for the protection of Religious Liberty, will be held at the City of London Tavern, on Saturday, May 14, at 10 for 11 o'clock precisely, when some distinguished friend of Religious Liberty will preside.

THE ANNUAL Assembly of the GENERAL BAPTISTS will be held on Tuesday, May 24th, at Worship Street, Bishopsgate Street, London. Mr. T. Moore, of Godalming, is expected to preach. Divine service will commence at eleven o'clock.

THE Annual Meeting of the Society for the Relief of Aged and Infirm Protestant Dissenting Ministers, will be held at the King's Head, in the Poultry, on Tuesday, the 31st of May. The Chair will be taken at One o'clock precisely.

MISCELLANEOUS.

A List of Joint-Stock Companies, the Proposals for which are now, or have been lately, before the Public.

Amount of ascertained Capital from p. 190,		£191,382,050
132 Thames Water Works, for 750,000 read 1,000,000	.	250,000
134 London ditto for 500,000 read 1,000,000	.	500,000
281 Northern Steam Packet	.	30,000
325 Shields Bridge, for 93,000 read 100,000	.	7000
349 Medical and Drug Company	.	250,000
351 London Drug ditto	.	250,000
		192,669,050
397 Home Investment and Annuity Company	Solicitors.	
398 Investment Bank for the Advancement of Money upon Life Interests, Policies of Insurance, Contingent and Reversionary Interests, &c.	Pitches	2,000,000
399 British Building Investment Society	Scholes	.
400 British Tontine Building Association	Pownall	100,000
401 United Kingdom Estate ditto	Fisher	2,000,000
402 Surrey, Sussex and Southwark Life and Fire Insurance Company	Weston	.
403 British and Irish Concord Insurance Company	Scholes	.
404 Life Insurance Company of Scotland	.	3,000,000
405 Yorkshire Fire and Life Insurance Company	.	500,000
406 New Zealand Company	Swaine	1,000,000
407 African ditto	Amory	.
408 Egyptian Trading ditto	Joseph	1,000,000
409 New Levant Free Traders' ditto	Bowden	2,000,000
410 Haytien or St. Domingo Trading ditto	Fry	1,000,000
411 Philippine Islands Mining and Trading Association	Stokes	.
412 Mexican Colonization, Agricultural and General Trading Company	Ravenhill	.
413 United Pacific Trading, Mining and Pearl Fishery Association	Gregory	.
414 South American and Hibernian Manufacturing and Trading Company	Jackson	1,000,000
415 Pacific Pearl and Crystal Fishery Company	Sir W. Kay	150,000
416 Alliance Pearl Fishery ditto	Devon	.
417 United English and Italian Coral ditto	.	150,000
418 Anglo Peruvian Mining Association	Beetham	600,000
419 British Mining ditto	Andrews	300,000
420 Cornwall and Devonshire Tin, Copper and Lead Mining Company	.	500,000
421 Welsh Copper, Lead and Slate ditto	Wilkes	.
422 Cheshire Iron and Coal ditto	.	50,000
423 The Cotton Importers and Manufacturing ditto	Kaye	2,000,000
424 Birmingham Water Works ditto	.	125,000
425 Exeter and Powderham Rail Road	.	.
426 London and Reading ditto	.	200,000
427 Maidstone and Tonbridge Wells ditto, on the principle of Mr. Henry Palmer's Patent	.	60,000
428 Ashbourn Canal	.	100,000
429 Stour Navigation	.	45,000
430 Devonport and Limerick Gas Company	.	.
431 Herring and Cod Fisheries ditto	.	500,000
432 National Poultry Joint-Stock ditto	Andrews	200,000
433 Hibernian Corn and Flour ditto	Sir Wm. Stirling	250,000
434 Corn, Flour and Bread ditto	.	.
435 Union Bread ditto	.	.
436 London Flour ditto	Dickenson	300,000
437 Aberdeen Wheaten Bread Society	.	.
438 London Ale Brewery Company	Ditto	200,000
439 Licensed Victuallers Rectifying Distillery Company	Keddington	500,000
Carried forward		£212,499,050

		Brought forward	£212,499,050
		<i>Solicitors.</i>	
440	London Drug Company	Cooper	200,000
441	Surgeon and Apothecaries' Drug Company and Benevolent Medical Fund	Burd	200,000
442	British Rock and Patent Salt Company	Clarke	2,500,000
443	Canada and Nova Scotia Steam Navigation Company		50,000
444	Patent Steam Canal Company for England and Wales	Willetts	80,000
445	Scotch Locomotive and Gas Engine Company		500,000
446	Levant Steam Packet ditto	Swaine	
447	Timber and Wood ditto	Chisholme	1,000,000
448	British Forest Planting ditto	Ransom	1,000,000
449	British, Irish and Colonial Hemp ditto		
450	British North American Ship Building ditto	Gilkerson	500,000
451	Canada ditto ditto	Oliverson	150,000
452	Guernsey and Jersey Patent ditto ditto	Beetham	200,000
453	English and Foreign Share Exchange ditto	Wilkes	25,000
454	London Abattoire Association	Simpson	
455	British and Foreign Patent ditto	Fuller	500,000
456	British Invention and Discovery Company	Robertson	750,000
457	British Lead ditto	Forster	500,000
458	Cattle-Food Culture Association	Florance	100,000
			<hr/> £220,754,050 <hr/>

Errata in the former List of Joint-Stock Companies.

- 310 For "Barneo, Loo-Loo and Banca," read *Borneo, Soo-Loo and Banca*.
 311 For "Atlantic and Pearl," read *Atlantic Mining and Pearl*.
 338 For "Tropical Free Labour Sugar Company," read *Tropical Free Labour Company*.
 379 For "a Lough Erne," read *from Lough Erne*.

Literary Joint-Stock Companies.—In this age of speculation, we have societies for aiding literature and drawing a revenue from it. One of these is entitled, "Society for the Encouragement of Literature," with a capital of £100,000 in shares of £25. The object of the company is to purchase copy-rights at their fair value, and thus to protect and encourage authors, but without interfering with the established trade of the bookseller. The profits are calculated to arise from the sale of the works purchased by the society and printed with all the advantages of ready money payments. One fourth of these is to form a fund for the benefit of authors; the remainder to be divided among the proprietors or to accumulate as capital with a view to such division ultimately. "The society will not be biassed by party-feelings; but will be open to the reception of all works that do not militate against good order and morality." Each share entitles its possessor to one copy of every work published by the society, at two-thirds of the publication price.—Another company is called the "National Institution for the Promotion of Literature and the Fine Arts," the proprietorship vested in shares of £50 each. Premiums are to be offered for the best paintings, drawings, and sculptures, by living artists. Original

productions by authors of merit, and Translations of rare Oriental and other Foreign Essays are to be purchased, and published in a Periodical Work to be established by the Institution, and to be superbly embellished with highly finished Engravings after the best ancient and modern Masters. A Select Library to be progressively formed. The rooms of the Institution to be fitted up with a splendid Collection of Paintings, and to be supplied with the Daily Papers, Periodicals, Maps, &c. A sixth part of the profits to be appropriated to the formation of an extensive School for the education and maintenance of children of deceased or indigent Artists or Authors. An annual subscription of Five Guineas entitles Subscribers to be free of the Institution; with liberty to introduce a friend, and right to a copy of the work.

Petition of Clergymen, Meeting at the Bell Inn, Maidstone, against the Unitarian Marriage Bill.

To the Right Honourable the Lords Spiritual and Temporal in Parliament assembled.

The Humble Petition of the Clergy, resident in Maidstone and its vicinity,

SHEWETH,

That a measure lately introduced into the House of Commons, the object of which is the repeal of the Marriage Laws, as they at present affect the Unitarian Dissenters, has attracted the attention of your petitioners.

That, as it appears to your petitioners, the parts of the Marriage Service of the Church of England, to which the Unitarians principally object, are these two—the repeating of the words—"In the name of the Father, and of the Son, and of the Holy Ghost," and the hearing of the following blessing from the mouth of the minister.

That the foregoing words, which the Unitarians object to repeat, are the words of our blessed Saviour himself, and your petitioners think it to be most unreasonable in persons calling themselves Christians, to protest, as many of the Unitarians have protested, against the words of Christ.

That your petitioners humbly suggest to your Right Honourable House, that it must needs be dangerous to the stability of a Christian Legislature, to listen to the scruples of such persons. For since the Unitarians have not scrupled to alter the New Testament, and to reject such parts of the same as are repugnant to their principles, the mere admission of the truth of their argument by the Legislature, may lead to the general rejection of whole chapters of the sacred volume, and eventually to the public acknowledgment of man's right to alter the word of God, and so to the establishment of Unitarianism by law; and that in proof of the foregoing assertion, your petitioners humbly refer your Lordships to a book which is called "The Improved Version of the New Testament," published some years ago by the Unitarians. And being firm believers in the truth of the whole sacred volumes, and being bound by their ordination vow to instruct the people out of the same, your petitioners, in conclusion, beg to represent, that the plea of conscientious scruples is as forcible when applied to themselves as to the Unitarians, and considering that the compliance with the proposed measure would be in direct opposition to their own feelings and conscience, they humbly hope, that the aforesaid measure may not be allowed to pass into a law.

And your petitioners, &c.

During the year 1824, there were admitted into the British Museum 112,840 persons. The estimated expense for the current year is £15,416. Amongst the items of approaching charge are, "Drawings from the Athenian Marbles, £350;"

VOL. XX.

2 K

"Engravings from ditto, £1,300." For the purchase of foreign books, and continuing the works in progress in the library of Sir Joseph Banks, and MSS., £1000. Towards printing the Alexandrian MS. there were last year expended £391, and the sums already expended in the printing, &c. of this MS. amount to £8,877. The printing of the whole of the text, and of the greater part of the notes, is completed. The remaining portion of the notes and of the Prolegomena will amount to about £300. Sir R. C. Hoare has presented his valuable collection of Italian Topography, amounting to 1700 articles, to this national Institution.

Particulars of the Funeral of the late Rev. Dr. SAMUEL PARR.

(See Obituary, pp. 183—185.)

[From *The Warwick Advertiser*, March 19.]

THE mortal remains of Dr. SAMUEL PARR,—in whom the republic of letters has lost one of its brightest ornaments—the Church one of its most eminent divines—the country one of its greatest patriots—society one of the best of men,—and civil and religious liberty, one of its most eloquent advocates,—were, on Monday last, interred, without pomp or ostentation, though with becoming solemnity, in the Parish Church of Hatton;—where, for the long period of forty years, both by precept and example, he had approved himself a faithful pastor over the flock committed to his care, as well as an able and successful minister of that gospel which proved to him a source of unfailing consolation through life, and amidst the struggles of expiring nature.

The funeral, superintended by Mr. Baly, of this place, was arranged, even in the most minute particulars, agreeably to the directions which the deceased had left behind him.

At one o'clock, the bells of the parish Church, which had tolled, at intervals, throughout the day, suddenly ceased; and a peal of cheerful melody from its humble tower, soon put the whole line of procession, which had previously been formed in front of the house, in motion. The Rev. Dr. Butler, and the Rev. Rann Kennedy, headed the mournful cavalcade. Two clergymen, who had occasionally discharged the duties of the ministry for their deceased friend during his last illness, next followed; then came two other gentlemen, his friends, and four medical attendants, walking two and two.

The body of the deceased was borne from the Parsonage-House—where he had closed his long and valuable life—by eight of his parishioners. These were

afterwards relieved, at the churchyard, by eight others, who conveyed the sacred burden to the grave; and happy indeed were those who were permitted to perform this last sad office for their beloved friend and benefactor. The pall was supported by seven clergymen, and one Dissenting clergyman, of the neighbourhood, attired in the habits of their sacred office.

The chief mourner, the Rev. John Lynes, grandson to the deceased, supported by six of the late Doctor's friends, dressed in mourning cloaks, immediately followed the body; and, though the executors had, in compliance with the directions of the deceased, strictly confined their invitations to the persons already noticed, a long train of gentlemen dressed in black, with hat-bands and scarfs, many of whom had come a considerable distance to pay the last tribute of respect to departed worth, were, at their own particular desire, allowed to join the mournful procession. The whole was closed by the domestics of the deceased, attended by all the inhabitants of the parish as mourners, except indeed those whom necessity, age or sickness, confined at home. Business was entirely suspended in Hutton; and even many of the inhabitants of the surrounding towns were not backward in testifying their respect and unfeigned sorrow on this melancholy occasion.

The proper Psalms and Lesson in the Burial Service having been read by the Rev. Rann Kennedy, a sermon was preached, according to the particular desire of the deceased, by his learned and highly-valued friend, the Rev. Dr. Butler, from the following text:—"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah vi. 8.

In the progress of his discourse, which did equal credit to the talents and feelings of the preacher, the Rev. Doctor pronounced, in a strain of uncommon eloquence, a just and striking eulogy upon the character of the illustrious dead; pointing out his piety, his moral rectitude, his profound learning, his unbounded benevolence, and the many rare virtues by which he was so pre-eminently distinguished. Nor were the frailties of the deceased forgotten; they were delineated with all the feeling of a man, and the fidelity of a Christian; thus rendering more powerful and striking the splendid eulogium which preceded. The sermon concluded with the words of the text, which the deceased has directed to be inscribed upon his monument, and by which he will still continue to address his former parishioners.

The sermon being ended, the remaining part of the sublime service, which our Church hath appointed to be used at the Burial of the Dead, was then read; the coffin was lowered into the vault where the ashes of the late Mrs. Parr and her daughters are deposited; and, after an appropriate anthem had been sung by the choir, the funeral obsequies were closed with the apostolic benediction.

The congregation then separated, and successive peals from the muffled bells ended the melancholy solemnities of the day.

The Church, which the Doctor's piety and munificence had beautified and enlarged at so much cost, was lighted up with numerous wax-lights; the windows being darkened so as to give the edifice the appearance of a capacious cemetery. The altar and communion rails were covered with black cloth; the latter being ornamented with several escutcheons of the deceased. The reading desk and pulpit, in which the venerable Doctor never entered without claiming uncommon attention, from his unfeigned piety, his solemn deportment, and the great evangelical truths which he delivered with so much energy and impressiveness, also exhibited the same symbols of mourning. The brilliancy of the lights, contrasted with the sable hangings of the church, and the funeral habiliments of the mourners, could not but impress the minds of all present with serious and awful sensations. The few rays of rainbow-varied light, which escaped here and there through the richly illumined windows, and rested upon the sculptured marble which enriches the sides of the sacred edifice, produced a grand and pleasing effect.

The great concourse of persons of all ranks and denominations that witnessed the funeral solemnities, and the extreme sensibility with which they listened to the truly affecting and impressive discourse, delivered on this solemn occasion, are a strong eulogy on the life of the deceased, and evince how much he was revered as a minister, and beloved as a man. And though the tomb has closed upon his remains, he has left a name that will never die among men as long as religion and learning shall be respected.—The words written by the poet upon the death of a celebrated statesman, may with equal justice be applied to our lamented friend—

"A patriot's even course he steered,
'Mid Faction's wildest storms unmoved;
By all who marked his mind—revere!
By all who knew his heart—beloved!"

FITZPATRICK.

[Following this account are two paragraphs, announcing that a Funeral Sermon for Dr. Parr would be preached the next day (Sunday), March 20, by the Rev. Dr. WADE, at St. Nicholas' Church, Warwick; and another in the evening, at the High-Street Chapel, by the Rev. WM. FIELD.]

Appeal of the Catholics of Ireland to the People of England.

Friends and Fellow-Subjects,

Those who are labouring under oppression will naturally seek for deliverance, and they will be exposed to the strong temptation of receiving (if they can obtain it) assistance from any part of the world; but, of the whole world, we would, if the choice lay before us, prefer the obtaining of such assistance from you. To you, therefore, we appeal on the present momentous occasion; on your sound understanding and justice we rely for aid in the obtaining of deliverance from our unmerited ill-usage—from thralldom, from injustice, from degradation, cruelty, and insult, such as never had a general existence in any country but Ireland.

We are well aware of the prejudices which systematic deception, constantly carried on for two centuries and a half, has implanted in your minds. When we hear within the walls of Parliament itself, our ancestors of only two centuries back, represented as *half savages*; when we hear this in such a place, and see that it passes as a truth acknowledged, we can scarcely impute blame to you for suspecting that we are by nature unfitted for the enjoyment of those rights and immunities which the law insures to you. But, Englishmen, listen no longer to these calumnies; hear the voice of history, and consult your own good sense. The former will tell you, that Christianity, the great civilizer of mankind, had, before it had taken root in your country, long flourished, and spread far and wide its blessed branches in ours, where the mournful ruins of our abbeys, and all our numerous ancient monuments of piety, patriotism, and science, still remain to prove that at later periods Ireland yielded in civilization and in science to no country in the world. But your reason, your unbiassed judgment will tell you, that two hundred and fifty years are much more than five times as many as wisdom and justice, accompanied with legislative power, require for the civilizing even of savages; and that, therefore, if the well-earned fame, in letters as well as in arms, of Catholic Irishmen,

were not so firmly established in every court and army of Europe, except our own, whence their services have been driven to be offered to other states; even if this, together with the recent innumerable triumphs of our Catholic priesthood over those who imprudently attempted to sow the seeds of discord amongst their flocks; if these were not an answer to the selfish, and crafty, and malignant detractors from Irish merit, your justice, when you hear men in power affect to regard us as buried in gross ignorance, and as unfitted for freedom; your justice will lead you to turn upon them, and indignantly ask, "Why, then, after all the unchecked authority that you have had in your hands, after all the countless millions that you have heaped on the Protestant Clergy of Ireland, after all the immense treasures, the fruit of our patrimony and our toil, that we have so unsparingly poured into your laps for so many, many years; why, after all these, is so large a part of our fellow-subjects in this deplorable state?"

Englishmen, the pictures exhibited to you of the *ignorance*, and *idleness*, and seditiousness of the Irish people, are foul calumnies, invented by cunning fraud, to impose on your unsuspecting natures, and thereby to obtain the aid to be derived from that prejudice, which has been and is so fatal to us, and so costly to you. We cannot bring you here to shew you a people, who, down to the very lowest walks of life, well understand (thanks to their pious, industrious, and titheless teachers), all their duties towards God and their neighbour. We cannot bring you here to shew you (nor need we, if you but think of the specimens which you yearly have, in harvest time, before your eyes) a people the most cheerfully laborious, and contented with the hardest fare, of any people on earth—we cannot bring you here to shew you a people, who, so far from being seditiously disposed, submit peaceably, and almost without a murmur, to oppression, and contumely past all description; and whose occasional acts of vengeance are the effect of tantalizing and tormenting cruelty, the bare thought of enduring which would drive Englishmen mad.

But, if we cannot bring you here to give you ocular demonstration of these truths, we can refer you to facts which are notorious to all the world, and from which, if you dismiss from your minds the prejudices there obtruded by fraud, you will not fail to draw a just conclusion. Can, then, we ask, those immense quantities of food and raiment, with which this island supplies the navy, the

army, the colonies, and even England herself—can these be the fruit of ignorance, and idleness, and improvidence?

True, those amongst us whose hands produce this food and raiment are half naked, and you have been called upon to subscribe for their relief when they were actually starving by thousands upon thousands. You generously gave that relief; and we thank you from the bottom of our hearts. Misery never appealed to English humanity in vain. But, it is not your benevolence, though we join the rest of the world in applauding it, but your *justice* that we want. That justice will lead you to ask how it can have happened, that a people should be in a state of the most deplorable distress, the most frightful famine, at the very moment when fleets, laden with food, the produce of their own soil and labour, were freighted from their shores; and while, oh, deceived Englishmen! you were paying and clothing a large and most expensive army, who were well fed, and even feasting on Irish food, and whose canons, and sabres, and bayonets had no other use than that of making the expiring producers of the food refrain from breaches of the peace! If you put this question to yourselves, if you cast your eyes on this scene, and then coldly turn a deaf ear to the call we now make upon you, never again let us hear of English justice, of English *humanity*.

Trusting, however, that we shall always hear of both, and that it will be our delight to be amongst the foremost to proclaim them to the world, we will, in few words, lay the history of our wrongs before you; we will briefly state to you the causes of our miseries, and describe to you that remedy in the obtaining of which we now appeal to you for aid.

During more than one thousand years the Catholic religion was the religion of our and your fathers. A time arrived when the Government became Protestant, and when, no matter by what means, your fathers were brought, by degrees, to adopt and to follow the new religion. Our fathers retained the ancient faith. This faith they have handed down to us; in this faith we were born; this faith we believe to be that which our Saviour and his holy apostles taught; and, therefore, to this faith we have remained, and still remain, attached by the double motive of veneration for our fathers, and duty towards God. And what motive more worthy of respect and admiration ever actuated the mind of man?

Yet, for acting upon this motive, what have we not suffered? In the long list of persecutions, invented by minds at

once the most fraudulent and ferocious, there is not one which, during some portion or other of the last 250 years, we have not had to endure. To see our abbeys, our cathedrals, our churches; to see the first of these confiscated and demolished; to see the two latter, together with all the immense endowments attached to them by our pious, provident, disinterested and generous forefathers; to see this our patrimony wrested from us, and given to a clergy who protested against our faith, and in whose doctrines our consciences forbade us to believe; to see this, was a trial sufficient for ordinary minds; but of our wrongs this forms not a thousandth part. During two centuries and a half, we, as well as you, have had eleven Sovereigns and one Usurper; and, except the reign of one Sovereign, no reign passed, until that of his late Majesty, without some new law, in addition to those in existence, for punishing us for our fidelity. Barely to quote the titles of those acts, barely to describe the objects of that code, to propose, or even to think of which would have made Nero blush, would require much more space than the whole of this our appeal. There is nothing, we believe there is no one thing, which is unjust, cruel, and insulting, which is not to be found in some part or other of that code. "Wives, be obedient unto your own husbands," says the Holy Apostle. *Wives, be disobedient unto your own husbands*, said, in effect, the code; for it tendered the former a power over the property of the latter, if the former would become Protestant, while the husband remained a Catholic. "Honour thy father and thy mother," says God. *Dis-honour thy father and thy mother*, said the code; for, if any son would but apostatize, cover his parents with shame, and bring their grey hairs with sorrow to the grave, it, in despite of his parents, rewarded the unnatural monster with a large part of their estate. "Covet not thy neighbour's goods," says our Maker. *Covet thy neighbour's goods*, said the code; for if any Protestant saw a Catholic have a horse worth more than five pounds, it gave him a right to take away the horse and make it his own, upon giving the owner five pounds; and if any Catholic had a lease yielding him a profit greater in amount than one-third of the rent, any Protestant might go, turn him out, and become proprietor of the lease in his stead; and all this, and a hundred times more than this, for no other cause than that we remained firmly attached to the faith and worship of your and our fathers!

True, these parts and many others of this flagitious and sanguinary code were done away during the reign of his late Majesty, whose memory we, on that account, hold in grateful remembrance. Still, however, much remains to be removed, in order to place us on an equal footing with our Protestant fellow-subjects, which is the object of our present exertions and prayers. His present Majesty, when Regent, in the 57th year of the reign of his Royal Father, graciously gave his assent to an Act, which in some degree mitigated our disabilities in respect to the army and the navy. But we still remain excluded from all offices in corporate towns and cities—from the higher ranks at the Bar, and wholly from the Bench—from the office of Sheriff; an office of the utmost importance to the security of life and property—and from the councils of the King and both Houses of Parliament. There remain other and more serious grievances; but we rest our appeal to you on these grounds alone.

Our crafty and selfish foes, your foes as well as ours, would fain persuade you, that that for which we pray would do *no good*; and they ask, with a degree of simplicity which would not have detracted from the cunning of the seducer of the primitive parents of mankind, how the allowing of Catholic merchants to become Mayors, Aldermen and Common Councilmen of towns and cities; how the permitting Catholic gentlemen to be Sheriffs; how the making of Catholics occasionally King's Counsel, and Law Officers of the Crown; how the putting of Catholic Judges on the Bench; how the making of Catholics sometimes Judges in Equity; how the putting of a few Catholics into the Privy Council; how the placing of fifty or sixty of them, perhaps, in Parliament—they ask, with all imaginable simplicity, how this could tend to clothe the backs and appease the hunger of the ragged and half-famished people of Ireland? But, Englishmen, make but for a moment our case your own. Suppose that some strange combination of circumstances were to give the small sect of Unitarians, for instance, a mastery over you—supposing this sect, not forming more than a sixteenth part of the population of England, held all the civil offices of importance; that they, and they alone, nominated juries in causes of property, and of life and death; sat on the bench, administered justice in equity; were alone the advisers of the King; alone were Mayors and Aldermen, and Common Councilmen of towns and cities; kept wholly to themselves the power of making laws; appointed all the Justices of the Peace; disposed of every civic

office down to the very excisemen and tide-waiters;—and suppose that to all these powers, they added that of disposing, at their pleasure, of the whole of the tithes, and of the immense property of your Church; heaping benefice upon benefice on the same man, even unto half-scores together; suffering the churches and parsonage houses to tumble to pieces; and compelling you to pay taxes for their re-erection and repair, while there was only one of sixteen to enter those churches, and while you were compelled to build chapels for yourselves, and pay your own teachers, or live without the knowledge of God in the world: suppose all this, and though we think we see your cheeks redden at the bare idea; suppose all this, and you are still far short of the case of Ireland, where, out of about four hundred thousand Church Protestants, which thus domineer over six millions of Catholics, there are about forty families, who ingross for themselves and their dependents all the real power, all the honours, all the emoluments of the State; in fact, all the revenues of our country, which do not now yield annually to the King's Exchequer a sum equal to that which you yourself pay for the purpose of forcibly keeping us in abject submission to these families and their faction; add, moreover, to our sufferings, the habitual insolence and cruelty of this faction, who, though now deprived of the administration of certain parts of the plundering and sanguinary code, still act as if they had an imprescriptible right to be unjust, profligate, and ferocious: and still, a mere handful of a faction as they are, treat the people at large as outcasts and slaves.

Would, then, our emancipation from the fangs of this faction *do no good*? Could there be Catholic Mayors, Sheriffs, Aldermen; could there be Catholic Law Officers of the Crown, Judges in Law and Equity, Privy Councillors, and Members of both Houses of Parliament, and could things still remain the same; and will this faction still, in all simplicity, ask how that for which we pray, could possibly tend to improve the food and clothing of our labouring brethren? If they still ask this question, we beg not them, but you, to reflect; first, on the powers which the administrators of justice, the rulers of towns and cities, the sheriffs of counties, the advisers of the Crown, and the makers of laws, have, and always must have, in the making of the people happy or wretched. In the next place, returning to the supposition, that you were domineered over by the sect of Unitarians, though the domination were more bearable than that which

we endure, we beseech you to say, whether the consequences would not be an incessant heartburning, pervading almost the whole of the people; continual efforts on the part of the domineering faction to repress and degrade, by every species of partiality and injustice, those by whose subjection it could alone retain its power and emoluments; unceasing endeavours, on the part of the oppressed, to obtain justice; and, if that were unattainable, revenge; and, as a necessary result of these, a flight of the land-owners, and even of the clergy, from the country, to spend in peace and safety those revenues which ought to be distributed amongst the people; leaving those to be ground down into bare beggary, by middlemen, tithe-proctors, drivers, and land-jobbers, the hardest-hearted of all mankind. You feel indignant at the mere thought of your being reduced to this state. But acknowledge, we are sure you will, that this would be your state, if you, like us, were under the domination that we have described. To obtain deliverance from this intolerable domination, we are now about to make supplication to the Parliament; and we call on you to join us by your petitions in those supplications. With Englishmen, famed throughout the world for generosity and bravery, it were as unjust as unwise, to make appeals addressed to sordidness, or to hold the language of menace. But, while justice to you, who have so long been deceived, demands that we tell you, that our degradation now loads you with taxes to the amount of several millions a year; and that that debt, which may yet make England hang her head in the face of her enemies, has in no small degree proceeded from the same cause; while justice to you makes us tell you this, that frankness and sincerity, in which alone we are your rivals, bid us beseech you, with a solemnity suited to the source of the words, "to lead us not into temptation," nor by indifference or neglect to induce us to rest our hopes on any thing but the justice of the Government, and of the English people; nor to leave it in the power of any person to suggest to any portion of the people of this country, the possibility of seeing in foreign fleets or bands the deliverers of Ireland, but to see them in a most gracious King, and in a just Parliament, dutifully called upon by us, in conjunction with you, our fellow-subjects of England. Many are the occasions when you have, by your petitions, produced the most salutary effects. In the exercise of this right you are obstructed by no impediment; and never, since the right was heard of, was it exercised in a cause more closely connected with every

consideration interesting to the mind of man. We conjure you, therefore, in the names of that justice, and of that humanity, which, bright as your renown is, are the brightest gems in that renown—we conjure you to back our prayer for Emancipation from our deplorable state. "That which you would that others should do unto you, do ye so unto them," is a precept which all are called on to obey, and to which all acknowledge the duty of obedience. While, therefore, with this precept in your minds, you lay your heads upon your pillows, think of the miseries of this ill-treated Island; think of the nakedness, the famine, the pestilence, think of the manifold pangs, bodily and mental, that your brethren here endure; and, when you call upon God for mercy and protection, be able, we implore you, to say, "as we have shewn mercy and given protection to our fellow-subjects of oppressed and unhappy Ireland."

NICHOLAS PURCEL O'GORMAN,
Secretary to the Catholics of Ireland.

PARLIAMENTARY.

HOUSE OF COMMONS.

The *Unitarian Marriage Bill* has been reported and re-committed. It is to be brought on again in a few days. The bishops and ministers have, we believe, agreed upon the alterations with which they are willing that it should pass. The present Bill takes the ceremony entirely out of the hands of the clergy: both the service and the registration are to be performed in the Registered Unitarian Chapels. A few petitions against it have been sent in from the clergy.

The *Irish Catholic Bill* has been read a second time by a majority of 27 in a House of 557 members. Mr. CANNING distinguished even himself by a speech of splendid eloquence. Numerous petitions have been poured into the House against the measure. The clergy are the majority, perhaps, of the petitioners, but there are about 30 petitions purporting to proceed from Dissenters. This has occasioned some smart discussion in both Houses, and especially the Commons. Mr. BROUGHAM has lectured the Dissenters upon their inconsistency, but Mr. W. SMITH has shewn that the petitioners are in most instances scarcely Dissenters, and that the denomination is not to be judged by the folly or intolerance of a few insignificant members! We must hereafter collect and register the debates upon this subject. The charge of intolerance has made a deep impression upon the Dissenters in general. The Protestant, or

Mr. Wilks's, Society has published Resolutions relating to it, (see the *Wrapper*,) which do not stand for much, as they bear two senses. The Lay Deputies are about to meet to pass some resolution to clear their character; and the ministers of the Three Denominations, at their annual meeting on the 26th inst., adjourned to the 3rd of May, to take into consideration the propriety of publishing a Declaration of their freedom from intolerant sentiments with regard to their Roman Catholic fellow-subjects, and of their desire and prayer for the removal of all penalties and disabilities for conscience' sake which lie upon any class of their countrymen.

Mr. Secretary PEEL'S Bill for *consolidating and amending the Acts relating to Juries* (moved for in the House of Commons, March 9), is a most important and beneficial measure. It appears that there are no less than 85 statutes upon the impanelling of Juries, all which he proposes to unite in one clear and intelligible Act. Some of these are mixed up with other matters having no relation to Juries. Other statutes are obsolete and are to be abolished. The summoning of common Juries is proposed to be transferred from the petty constable to the churchwardens and overseers. The lists of persons liable to serve to be more distinct and explicit. Appeals on returns or omissions to be made to a Petty Sessions of Magistrates. The number of persons qualified to serve on Special Juries to be extended in Counties where, as in London, all persons returned as merchants and bankers are to be included. A new arrangement to be made by adopting figures instead of names, by which the Packing of Juries will be effectually prevented. In civil causes the old mode may be continued, on both plaintiff and defendant signifying in writing their wish to that effect. The same Jury to try more than one commercial cause at the desire of both parties interested. In political causes the ballot to be always used.—In his speech introducing the Bill, Mr. Peel expressed his hope that the same principle of consolidation would be extended to the whole body of laws, and first and especially to the Criminal Code. He stated in answer to a question from Dr. LUSHINGTON, that the regulation as to the selection of Juries was to extend to Exchequer Prosecutions. Dr. LUSHINGTON and Messrs. HUME, HOBHOUSE, and BRIGHT, expressed their cordial approbation of the measure, and joined in praise of the ability and liberality of the proposer.

LITERARY.

THE widow of the late excellent and Rev. EDMUND BUTCHER is printing a small volume of the Sermons of this interesting preacher, which (judging from the volumes of his which have already appeared) will be acceptable to his friends, and to that portion of the religious public who approve a system of theology that is at once rational and fervent.

FOREIGN.

AMERICA.

WE have great pleasure in recording the Election of Mr. JOHN QUINCY ADAMS to be President of the United States of America. This choice will be joyfully welcomed by the friends of freedom and humanity throughout the world; both on account of the excellent character and proved talents of the new President, and of his being preferred to a military candidate, General Jackson: not that evil principles or designs are attributed to the General, but that it would be a fearful thing to see a military man, *not a Washington*, in the Presidency.

America, in her history and conduct, puts the intolerance of the old world to shame. A correspondent reminds us of the noble conduct of Lord Baltimore, a Roman Catholic, who in legislating for the State of Maryland set an example of religious liberty, by providing for the admission of all sects to equal privileges. And we now see a gentleman chosen to the Presidency who is of a Presbyterian family, and whose father, the venerable Ex-President, John Adams, is reckoned amongst the Unitarians of Massachusetts. Yet in the mother country, we are debating whether Roman Catholics and Unitarians shall enjoy the natural rights of man!

UNITED STATES OF AMERICA.

Worship of the new President at the Unitarian Chapel, Washington.

[We copy the following from a number of the *Liverpool Mercury* just published, in which the paragraphs are headed "Religious Liberty in America."]

We have long regarded the perfect equality of all religious churches and sects, in the United States, as one great cause of her national prosperity, and a triumphant answer to those persons in our own country who fancy that Government cannot exist where it ceases to prescribe to

the people the mode and form in which they shall worship their Creator, and to which each individual is compelled to pay, however repugnant it may be to his feelings and opinions. But what does it concern any one whether his neighbour pray to a Trinitarian or a Unitarian God, so long as his conduct in society is irreproachable? With the firm conviction of the bad tendency of all national establishments in religion, we direct our readers to the following extracts from recent American papers, in which they will find ample proof that where all sects and denominations are put on a footing of strict and impartial equality, they can dwell together in harmony, and, like *real Christians*, actively lend their mutual co-operation in promoting "peace on earth and good will toward men."

Extract of a letter from Washington, dated 9th March:—"You will have learned before this reaches you that my friend Mr. Adams is inaugurated President of the United States. It is a great triumph—the triumph of talent, virtue and well-regulated freedom. Last Sunday we had a solemn religious service at the Unitarian Church, to implore the Divine blessing on the new government. The President, and several heads of departments, members of the Supreme Judiciary, senators and representatives, were present, and a crowd of distinguished citizens of both sexes. It so happened that Mr. Owen, of Lanark, was also with us, and had an opportunity of seeing the union of equality, respect and order, which prevails in our Republican institutions."

"There were eighty-one places of worship in New York, in 1823, which city contains about 130,000 souls. This fact proves that religion will flourish at least as well without an established church as with one; and as one sect is not peculiarly favoured by the State, the rest are not made jealous and quarrelsome. Thus one great cause of domestic discord does not exist among the citizens of America; and as each person pays only the teacher of the sect to which he is attached, he is likewise relieved from the burden and pain of contributing to the spread of doctrines that he deems at least erroneous."

"A National Tract Society has been formed within a few days past in this city, intended to concentrate the exertions of Christians of all denominations, in supplying the United States with religious tracts and cheap publications. The importance of the plan will be readily acknowledged by all good men. The union, which has been effected by local institutions of this description, combines many advantages which we have no doubt will be fully realized in the future operations of the Society. We understand that it is proposed immediately to build a house in this city for the accommodation of the Society, and that a liberal subscription for this purpose was made at a meeting of its friends on Friday evening of last week. It is calculated that the proposed building will cost about 20,000 dollars, 12,500 of which were subscribed at that meeting."—*New York Paper*, 16th ult.

"The Bill to relieve the Hebrews in the State of Maryland from the Constitutional disqualification to hold Offices, has passed both Houses: we have, therefore, reason to expect, that at next sessions, this feature of intolerance will be erased from the constitution of our state."—*Baltimore Paper*, 28th February.

SWITZERLAND.

Mr. CHARLES PICTET died at Geneva, on Dec. 29th, aged 70 years. As an author, he has been distinguished by several valuable articles in the *Bibliothèque Britannique*, and some works on Agriculture and Politics. As an agriculturist, Switzerland and even France are indebted to him, for a more complete theory of *assolements*, for the introduction of the Flanders plough, and improvements in wool, by crossing the breed. As a citizen, he was active in the service of his country, in 1814 and 1815, when the Diet confided the interests of Switzerland to him, in some important negotiations. Mr. Dumont, his friend, has proposed to the Sovereign Council, to erect a monument over his tomb, with this inscription:—"Erected by the grateful Republic."

CORRESPONDENCE.

Communications have been received from Mr. Foster and R. A. M.

ERRATA.

P. 167, col. 1, line 20 from the bottom, after the word "transcribe," place a colon.
— col. 2, line 22 ————— place a comma after the word "that."